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PATHWAY TO GOD

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Prayer

to Lord Rudra Shiva

(Stanzawise Translation in English)

नमो सोमाय च रूद्राय च ॥१॥

I salute the Lord in the form of (the cool) moon as well as in the form of the (stern) Rudra.

नमस्ताम्राय चारूणाय च ॥२॥

I salute the Lord in the (deep blood) red as well as in the (soft twilight) red.

नम: शङ्गाय च पशुपतये च ॥३॥

I salute the Lord as giver of happiness as well as the ruler of all animals.

नम उग्राय च भीमाय च ॥४॥

I salute the Lord in His stern appearance as well in His huge form of strength.

नमो अग्रेवधाय च दूरेवधाय च ॥५॥

I salute the Lord who can kill in a frontal attack or from a long distance.

नमो हन्त्रेच हनी यसे च ॥६॥

The salute the Lord who can bring about natural death or death through terrific destruction.

नमो वृक्षेभ्यो हरिकेशेभ्यो ॥७॥

I salute the Lord in the form of trees with green leaves.

◆◆◆

Thus Spake Gurudeo ....

What is wanted is the inner quality of the heart which may enable a Sadhaka to conquer time. In order, however, that that quality might be attained, Abhyasa (practice) may be necessary, but it is not all. If you have reached a particular stage of Bhava, then neither much time, nor much practice would be needed. Normally, however, people are not endowed with that kind of Bhava. Therefore, they have to depend upon practice and time. Suppose, a man has spent about fifty years of his life in the spiritual pursuit; of course, it may be granted that he may be on a comparatively higher level than what he occupied a few years ago; but he can never be said, only on that account, to have reached the Absolute End.

(Bhagwadgita as a Philosophy of
God Realisation P. 235)

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... we shall consider photic experiences, experiences of light. The first is the vision of the fire ... then there is an experience of lightning or a Creeper of lightning or a branch-like lightning, thirdly, the Kannada saints talk about Koti-suryā-prabhe ... 'dazzling light of a crore of suns'. Of course it is rather an exaggeration that is what I feel. Even if you see one Sun, it is enough. Where is the necessity of seeing a crore of suns ? .... the visualisation of the the luminous Atma-linga... in which we have a combination of form and light ... When this Atma-linga shines in the body, 'the Light bursts out of the eyes '. Finally this Atma-linga ... establishes an identity between the seeker and God.

(Pathway to God in Kannada
Literature P. 225 to 232)

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EDITORIAL

Mind, Idols, Individual & Society

The Hindu religion abounds in many deities which are worshipped in the form of a variety of idols since time immemorial. Each deity represents an emblem of one or more virtues or qualities which an individual would aspire to achieve to bring up his personality or welfare to a higher level. The Hindu religion is very old and an ancient religion. If we take the time period from the beginning of the Satya Yuga to end of Kali Yuga, it is, as calculated from the annual observed recession of equinoxes is around 25000 years. The age of the Hindu or the then called Aryan religion is a multiple of this total period of four Yugas (which is called a Maha Yuga). Indian calender says that we are at present running the 427th Mahayuga. The 4320000 years mentioned in the Indian calender for the Mahayuga is a confusion since it involves Brahmadeva, who represents the whole universe and not this human world only. Moreover, the archeological remnants still found regarding the Dwāpār and Tretā yugas on the earth (regarding Shrikrishna's Dwāraka, Shrirama's Lanka route etc.) can be only a few thousand years old and not many lakhs.

The existence of the Hindu civilization is a historical fact due to the decription of the Kings and their deeds and wars through the incarnations of God during these yugas. According to the sages the mental qualities are at their highest in the Satya yuga and the materialistic qualities reach their maxima in the Kali Yuga. According to the Mahabharat, if the religious or the mental qualities in Satya Yuga are taken as 100%, the same in Treta are 75%, in Dwāpār 50% and in Kaliyuga not more than 25%. The materialistic tendencies are just the reverse i.e. 25% in Satya Yuga, 50% Treta, 75% in Dwapar and 100% in Kali.

The sages that is the Ṙshis and munis take birth in every Satya Yuga and structure the then religion and society according to the ideal seen by them through their meditational research and the depth of their insight in human society and life as a whole on the earth.

The sages had very soon realised that the mind is the major and important constituent of the human being while the body is only an adjunct to carry out the physical activities devised and directed by the mind. Therefore, while structuring the then model society, their significant emphasis was on the progress of the mind, not only in one current life of the body but also in the whole series of births the individual has to undergo till he gets liberated from the cycle of births and deaths. Hence the insistence of virtues like honesty and sincerity through the principle of Satyam Vada, Dharmam Chara (सत्यं वद धर्मं चर) etc. It must be mentioned here that the Vedas have their origin in the Satya Yuga and not in recent history as mentioned by the Western scholars and blindly followed by our so-called learned pundits. The principle of Prarabdha Karma now known in the Western world as the law of compensation and accepted as inevitable part of human life, was known to the sages in Satya Yuga and considered while structuring the model society.

The sages knew that the progress of the mind depends on keeping it tuned to some sublime motivations and aspirations and away from excesses of sensual pleasures, which make it confused and directionless, leading to continuous degeneration. Hence the adoption of worship, prayers, meditation, yoga in the daily routine of the individual.

Through their meditational stance, the sages could realise that though the Almighty God as Supreme being is only One, there are levels of species, higher than the human beings, the deities, living without a gross body. They are also manifestations of God with higher qualities and powers compared to human beings. The deities are also omnipresent, omniscient and omnipotent to certain extent, as they are not burdened by the gross body and its limitations. They sympathise with the human beings, to which species they once belonged and evolved from, and help individuals to achieve the sublime human goals.

The sages could see the deities face to face in their Samadhi state which facilitated the formation of their personalities in shaping the idols. Most of the idols are of historical personalities like Prabhu Ramachandra, Seeta, Hanuman, Shrikrishna etc. all imbued with inspiring ideals. Then followed the rituals of worship etc. to achieve emotional and devotional involvement with the deities represented by the idols to lead the man in the direction of his aspirations and imbibing of the virtues in his conduct. This gave a moral and cultural base to the individual and the society as well, to develop the social philosophy of brotherhood, honesty, sincerety and other virtues in all activities.

Psychologically, an individual needs role-models to follow, to shape his personality, conduct and behaviour. Such living models are difficult to find in one's life-time and hence the need of deities in the form of idols on a permanent basis to provide emblems of immaculate virtues and ideal qualities for all present and future generations. This foresight of the sages sustained the Hindu civilization throughout the long period of thousands of years. Father Bulke the missionary European professor in a college at Ranchi was an authority on Ramayan. He used to say that he does not look to Rama as God but as an ideal personality one would like to follow in his life.

That there is only one God and no deities or that there is only one Messiah between God and human beings is but a misconception which has arisen out of ignorance at a higher level. The founder of Theosophical Lodge, Madame Blavatky said she is guided by three Gurus in their subtle bodies and that the world beyond the visible world is very large and one needs a peep into it to become really knowledgeable. Ramkrishna Paramhansa told Swami Vivekanand that he could talk with Godess Kali as he talks with him. According to sages and saints, one cannot see God face to face unless he comes out of the crude gross body atleast for a few seconds. In scriptures, a Rishi is described as one for whom the God or deity appears in his presence as soon as he mentally concentrates on his name and expresses such a desire. In Mahabharat, there are many examples when sages, gods or goddesses are called to get their guidance and advice. Yudhishthir saw Hanuman and asked him what will be the Kali Yuga like, which was just to commence then. Hanuman described the Kali Yuga and tells that then thieves will be powerful and become kings and loot their subjects.

In the world congress of philosophy held in Aug 1998 in Boston, USA, maximum importance was given to the topic of how to teach philosophy to the children. This topic was bothering the western social scientists as in their schools, strange things were happening like young children shooting with a revolver their teachers or classmates. This was obviously due to lack of proper training of the minds of the children. There are no traditional role-models before the young minds. There is no stable family system amongst them to lay down a traditional system of training apart from the school to teach the text books. In India, the epics of Mahabharat, Ramanayana, apart from many traditional story books, abound in stories to engage the young minds indirectly with role-models for their behaviour and conduct in the society. The aim to keep the young minds healthy should not be missed while burdening them with text book studies only. Under the spell of modernity, neglect by parents and the so-called progress of science, the basic psychological needs of children who have to flower into future generations should not be left uncared for. That would bring degeneration of the whole society in course of time.

According to the sages, the whole universe including the plant, animal life, inanimate objects as well as the sun, moon and stars are pervaded by the mind entity. If one is able to communicate mentally any other person or thing or deities in the universe, one can get all the knowledge about them on one's mind screen. Scientists say that the smallest cell in our body has a mind of its own and follows its role in its life as planned according to some model. The day will not be far off when the scientist extend the same principle to the whole universe.

Worship of deities in the form of idols has provided a stable mind to the Hindu society all through the thousands of years of its existence despite the slavery and inhuman misrules by fanatic muslim rulers and then the western rulers who were all attracted by the rich wealth of this country, as well as persecution by our own landlords and pundits dividing the society against all norms of equality depriving large masses of people of their individual rights by keeping them illiterate and ignorant for long periods.

◆◆◆

'Let me say Krishna, Krishna, and die in God''

- Bahiro's रटन मुक्ती

Golden Age

According to the New Encyclopedia Britannica (Vol. X. p. 315) utopianism is 'in social and political thought an interest in creating or imagining an ideal society.; Reference to such a society is made in Plato's *The Republic,* Euhemeruns' *Sacred History,* Plutarch's life of Lycurgus, in the legend of Atlantis. These reflect an attempt to form a model society based on certain outstanding social and political conditions. The present study is an attempt to apply religious values to an ideal society where religion thrives as a significant branch of knowledge. This application paves the way for the introduction of a religious utopia. The morals and virtues of this religious utopia are derived from philosophical and religious traditions of past centuries namely the eastern and the Greek. The former consist of Hinduism, Buddhism and Jainism while the latter of ascetic practices of inhabitants of the Golden age and philosophers. Whether it is the Hindu *jivanmuktha,* Buddhist *arhat* and Jain *thirthamkara* or the Greek ascetic every aspirant undergo a series of regular rites in order to cultivate virtue and eradicate vice. The purpose of this paper is to derive from relevant sources material for the introduction of a religious utopia.

It is intersting to note the light thrown by a concept of a Golden Age, devoid any evil or violence, on the formation of a religious utopia. Among the Greek and Roman sources which refer to a Golden Age are Empedocles (fragment 128); Hesiod *Works and Days.* (vs. 100-126); Cicero, *Tusculan Disputations, (1, 10, 21); De Officirs, 11, 5 Aratns,* *Phenomena, 96-136 Diatonns Siculus, Bibliotheca Historica* (1, 8) and Ovid, *Metamorphosos,* (76-125, 11.7) The Golden age is an abstract age which is particularly unique in its setting. It consists of an environment suitable for the growth of virtue. Some of its features, after an examination of several sources, could be applied for the formation of a religious utopia.

The Golden Age mentioned by Empedocles in his Purifications goes as follows :

'They had no god Ares nor Kudoimos nor king Zeus nor Kronos, nor Poseidon but Kupris as Queen Her did they propitiate with holy images, with paintings of living creatures, with perfumes of varied fragrance and with sacrifice of pure myrrh and sweet scented frankincense casting to the ground libations of golden honey. Their altar was not steeped in the pure blood of bulls but rather was this the greatest abomination among men to tear out the life from goodly limbs and eat them'.

It can be conveniently derived that the inhabitants of the Golden Age did not slaughter animals or consumed animal flesh. The deity worshipped was none other than love who stands for an array of characteristics very much appropriate for a religious utopia such as unity, friendship, non-violence, affection, warmth, kindness, innocence etc., It is known that the violation of oaths was prohibited in this age. There was no greed, avarice or selfishness. Men conversed with animals and lived a life of primal innocence. Such a life could be an ideal foundation on which a religious utopia can be based.

The Golden Age noted by Hesiod is as follows :

'Vile old age never appeared, but always lively limbed, far from all ills, they feasted happily. Death came to them as sleep and all good things were theirs; ungrudgingly, the fertile land, gave up her fruits unasked'.

The inhabitants have no cares, burdens, worries, hardships or simply the fear of old age. Plato in his Laws calls the inhabitants of the Golden Age living, an 'Orphic sort of life, the Orphic life throws light on Orphic teachings which are eminently linked with austerity, soul purification meditation and above all asceticism.

Diogenes Laertius (vi. 85) preserves a poem composed by Crates the Cynic of the 4th century B.C. which highlights an utopia. Its name is Pera. Its is an agricultural land. Its people are vegetarians. They do not fight for money or fame. They remind of the mythical Greek races such as the Hyperboreans, the Abioi, the Thulians and the Kuru people of Kuru desha in Buddha's time.

Such abstract regions, as examined above, have a positive significance for the present study.

In a world where morals and virtues are gradually diminishing, a religious utopia embracing friendship, unity, peace of the Golden Age is bound to be a total difference Fresh in its outlook and setting, its serenity and warmth could prove a fascinating venture into the revival of the in born human virtues. The birth of these virtues properly utilized in a religious utopia is bound to be of excellent values for the formation of a righteous generation. Turning back to a life of sheer innocence from today's complicated society will be a refreshing chapter in each and every body's life.

Asceticism

The widespread monastic movement, well-known in the east and Europe bears close relation to the concept of a religious utopia. From the earliest Greek ascetic, Abaris, Pachomius and the Egyptian religious fraternity similar to the Essenes, the Therapeutae the monastic movement has concentrated on the freedom of the corporeal. Although the Avesta forbids fasting and mortification, for the Hindu aspirant tapas or suffering is a voluntary endurance in the process of practicing asceticism. Asceticism derived from the Greek word for training offers ample opportunity for the Hindu aspirant of the disciple of any Greek philosophic school to embrace the inner bliss, spiritual motivation and consolation. The hermit life of the Jains, Hindus, Buddhists Cynics, Neo-Cynics, neo-Pythagoreans and Neo-Platonists is an extreme devotion to virtue and morals. It is their footsteps that ought to be followed for the formation of a religious utopia. Scattered here and there all over the globe from time immemorial, their teachings and doctrines will prove an excellent source of inspiration for all and sundry. Given proper care and attention they can conveniently be applied for a religious utopia.

The several systems of Indian philosophy offer material relevant for the cultivation of virtue and the destruction of vice, than perhaps any other philosophical system. They elaborate upon the fundamental belief that soul purification is of utmost importance for the soul to be released from corporeal bondage. This has been taught as a fascinating doctrine in most ancient Greek reincarnationalist cults and mystery religions, since the construction of a religious utopia depends on asceticism, the above philosophical systems and Greek sources could be employed to the fullest to gain desired results.

The Upanishads aim at a unique life-style for the Hindu Brahmin. Emphasis is laid on the belief that *Kama* or desire ought to be eradicated for virtue to flourish. Suffering in the cycle of *samasara* or the wheel of rebirth could only be ended by a regular and constant practice of this belief. The condition of *muktha* or emancipation in this birth itself could then be achieved. Out of the mass of teachings of the Upanishads the following is appropriate for the present study of introducing a religious utopia. These lines contain a general picture of the Hindu ascetic who has achieved the state of *mukthi.*

'He is of the essence of understanding of the vital function, of the vital sense, of the auditory sense, of the essence, of the five elements (which would make up the physical body in accordance with its needs) or the essence of desires or the essence of restraint of desires, of the essence of anger, of the essence of turning off from all anger of the essence of *dharma,* of the essence of *adharmo* of the essence of all that is this (manifest) and that, is that (unmanifest) and that, is that (unmanifest or latent)

(Brhadarayaka Upanishads, Iv.iv.5)

Those who achieve the state of emancipation continue to live practicing virtue and indulging in a mission of educating mankind.

According to the Jains,

'the path of liberation is one which is a combination of one which is a combination of real right belief, right knowledge, and right conduct'.

(Samayasara Kalasa, 47/10). Further, liberation or *moksa* is been recorded in the *Tattavartha Sutta* by Umaswami as,

'liberation (is) the freedom from all karmic matter owing to the non-existence of the causes of bondage and to the shedding of karmic molecule'.

Liberation from all that causes, pain is the foundation on which lies the formation of a religious utopia. Closely in keeping with the above tendency towards the achievement of final bliss are *tapas* or asceticism and *brahmacarya* or celibacy practiced by the Hindu aspirant. Asceticism and celibacy then are significant factors in the formation of a religious utopia.

The Jains believe that all souls are omniscient and that everybody is endowed with the idea of *thirthamkara,* the idea, the perfect, the wise man The holy *thirthamakara* Jain Mahavira had acquired all qualities required for a perfect spiritual ascetic. So has Orphesus, Phythagoras, Salmoxis of Thrace and Pherecydes of Persia. These are only a few. All these personalities possess an outstanding characteristic asceticism. Theirs are the footsteps that ought to be followed by modern men and women in order to create a religious utopia. A religious utopia can be utilized if only their teachings are considered and applied with care. Their teachings are easy to follow.

Ahimsa

The Jain householders and ascetics are given a set of rules for promoting their lives. *Ahimsa* or non-injury is part of Ahimsa to all living creation including non-violance, non-flesh diet, non-war, non-evil and of course all that is possibly connected with evil. In short, *Ahimsa Parama Dharmma* or non-injury is the ultimate religion for the Jain. So it was for the Hindu and Buddhist. Nyaya Vaisesika philosophy records that salvation depends on virtue or *dhamma.* (*Vaisesika Sutra, 1.1.1*) On a similar footing non-injury was practiced as a general in most Greek reincarnationist cults and mysteries. These virtuous teachings applied to today's world of corruption, disease and terror, they could make a genuine difference. It will also emphatically maintain a basis for a religious utopia.

Yoga

Apart from ahimsa yet another feature can be employed in a religious utopia to prevent the soul from being contaminated by *kama* or desire. Introduced by Patanjali, Yoga or breath-control leads to soul control. Forms of yoga are practiced by Jains and Buddhist and by the Greek philosophers. Yoga helps to clear the mind. Asceticism and self-control are closely attached to Yoga and so it is considered as an essential feature for *brahmacarya* or life-long indulgence in ascetic practices. Such a life-long ascetic practice was required from the Orphics. It was only after all this that they united with the divine Aither. A life-long ascetic practice is needed for the proper formation of a religious utopia. All evil will then be destroyed and a spiritual environment will flourish for the growth of virtue.

Most ancient religions emphasize the concern of particular religious personalities, towards their devotees. Mithra is a friend to all mankind. Zoroaster, a ratu or spiritual director faces the conflict between the powers of light and darkness, Cybele or the Phrygian Mother dispenses all abundance and prosperity to her devotees. The present study requires the influence of all these personalities not only their influence but also their teachings out to be thoroughly understood and utilized to the fullest so that the environment will thrive and flourish as a religious utopia.

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(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter VII (ज्ञान विज्ञान योग)

Knowledge of the Absolute God and the World

(Sanskrit Script followed by English Translation)

रसोऽहमप्सु कौंतेय प्रभाऽस्मि शशिसूर्य योः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरूषं नृषु ॥८॥
पुण्योगंधःपृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

I am the taste in waters, Oh son of Kunti, I am the light in the moon and the sun. I am the syllable Aum in all the Vedas. I am the sound in ether of the sky and the manhood in men (8)

I am the pure fragrance in earth and the brightness in fire. I am the life in all creatures and austerity amongst the ascetics. (9)

Sant Dnyaneshwar explains -

Oh Arjuna, I am the taste in all waters and the touch in the wind. The light in the sun and the moon is Me alone. The natural fragrance in earth is Me. The sound of word in the sky is Me. The word Aum in all Vedas is Me alone. The manhood in men which is the essence of self in ego is Me. The Agni or Fire, the names of Brightness is just a cover, which when removed, you will see Me alone. Animals get created in various forms and are sustained on a variety of foods. Some subsist on grass, some on raw food of different types of shrubs and trees. Some live on water only and some on the air. Thus life which appears in various forms in different animals is Myself only. The austerity in the life of some who spend their ascetic life in different types of penance is Me only.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ।।१० ।।
बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोस्मि भरतर्षभ ।।११ ।।

Oh Parth, I am the eternal seed of all beings. I am the intelligence of the intelligent and the splendour of the magnificent. (10) I am the strength of the strong which is devoid of desire and passion. In beings, I am the desire not contrary to the law of religion, O Lord of the Bharatas.

Sant Dnyaneshwar explains -

That which shoots out as a bud in the sky at the time of creation and which swallows the last sounds of Aum at the time of destruction of this world, which appears in forms as long as the world exists and becomes formless at the end of the world is the eternal seed of the beginningless and endless life in the world and is Me alone. Oh Arjuna, understand this basic principle of life in this world which will give the true knowledge of the existence in the world. Let us set aside the talk of principles and understand the facts. The intelligence in the wise is Me. The strength of the strong is Me. Those whose conduct and behaviour lead to true realisation of the truth in religion, have the desire to do so is Me. This desire does not allow the person to go astray even if acting alongwith the senses as his guiding light is always bright and does not get extinguished by the excess of sense pleasures and takes him effortlessly towards the final goal of liberation. Such a desire which is described in the Vedas grows as a creeper on the structure of various worldly activities without affecting the attainment of final liberation. This desire which is the essential seed of growth of beings is Me alone. How long, oh Arjuna, can I go on giving you different instances. Understand well that whatever creation is in the world has originated from Me only.

(To be continued)

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Blissful meditation has a quality all its own. It may be even for a very short span of time. The duration is not in our hands. Sometimes the divine afflatus comes on. Then one's devotions to God take precedence over all other things. Such kind of meditation is of a very high quality. This, however, is not easily attainable. The method of Yoga may be long-drawn. But the spiritual experiences attained by it are real and constant. One should get up from bed, roll it up and then sit for meditation so that there remains no scope for sleeping. The temptation of sleeping thus removed, one may hope for a high quality of meditation. Idleness is both physical and mental.

- Gurudeo Ranade

Teaching and Research in Comparative Philosophy

I

In India, teaching and research in Comparative Philosophy has been a fast emerging phenomenon. It is highly suggestive and adequately explanatory. More plume and glittering plume to the whole Universe. It is powerfully fascinating. The Comparisons could be made either between two Asian Systems of Philosophy or between two European Systems or between European and Asian Systems of Philosophy. This paper is an attempt to present, within a short compass, a systematic account of the scope of teaching and research in Comparative Philosophy in India.

Is Comparative Philosophy of recent origin ? The answer is a clear no. As Prof. P.T. Raju Says, "In one sense it is very old almost as old as Philosophy itself. When some ancient Indian and Greek Philosophers met in Greece or India or in Persian Empire conquered by Alexander and discussed and compared their ideas they were doing Comparative Philosophy."[1] P.T. Raju continues, "When the Buddhists entered China, and they on the one side and the Confucianists and Taoists on the other entered into controversies, all of them also were doing Comparative Philosophy."[2]

In modern times, Comparative Philosophy started mainly with Comparative religion. When it was thought that religion was the basis of all culture and Philosophy, 'Comparative Religion' emerged. But when the claims of religion were questioned by original minds, Comparative Philosophy proved very important. It became strong when the enquiring spirit in it was kindled. Comparative Philosophy arose as a necessity of one man to understand the other, other's culture, values and religion.

The present age is an age of humanism. The focus of Comparative Philosophy is on humanism. It is the be-all and end-all of Comparative Philosophy. If ancient Greek Philosophy was cosmocentric, Medieval Philosophy Theo-Centric, modern Philosophy Science-Centric, Comparative Philosophy, it may be very well said is human-centric. Its aim is to discover the Universal human community. It is in this sense that S. Radhakrishnan said : "a new humanism is on the Horizon".[3] Pope said, 'the noblest study of mankind is man himself'. The Upanisads say the same thing, 'know thyself' (Ātmanam Viddhi) : So said Confucius in China : "All thoughts and all theories of human activity are to be based upon a proper understanding of man". Thus in comparative Philosophy, the emphasis is on man and his values. Man cannot be ignored by any Philosophy; so also Comparative Philosophy cannot be ignored.

IV

Comparative Philosophy wanders between two worlds. It examines questions which give rise to fundamental Philosophical issues. The meaning of the enigma of existence, Knowledge and value in different cultures are to be unravelled and that is done by Comparative Philosophy. Its main concern is to correlate and co-ordinate the answers given both in the East and West. It has a distinctive role to play and that is to make the concepts of the East and the West lucid and understanding. It deals with issues which are of Universal nature. This thinking is vital in the understanding of the Socio-culture of the world. It gives an instructive overview of the Central problems of world Philosophy.

Comparative Philosophy is a characteristic trend in Philosophy. It works upto deeper levels on to wider issues in

Philosophy. In comparative Philosophy there is an abundance of our modern intellectural enterprise. It is a useful and intense sphere of activity. It calls for frank recognition of broad Comparative understanding of things as a whole.

The need for Comparative Philosophy arises in view of the fact that no Philosophical system, whether, of the East or the West, is Self-Consistent. One has to find out what is lacking in the traditions either in Eastern or Western. The solutions to the problems of peace and international, intercultural and interfaith relations are its most gratifying and meaningful therorizing efforts. Comparisons could be made between Philosophers, Schools and Systems belonging to the same tradition. The significance and meaning of the concepts of different Philosophical Systems within a tradition or outside the tradition find their course of teaching and research in Comparative Philosophy. It may show the superiority of one tradition over the other. Juxtaposing the peculiarities of different systems of Philosophy are the remarkable features of Comparative Philosophy. It is a critical appraisal of the values in each tradition or system thereby effecting a grand synthesis of the best in each. It makes available to each tradition the values of other traditions by incorportating which the traditions show enormous development.[4] The lofty experiences of the awakened spirits of the world need to be vividly recorded in Comparative Philosophy.

Again, the relative merits of Philosophy are also to be dealt with in Comparative Philosophy. It is a record of human struggle and the subsequent steps leading to enlightenment. It is an irresistable attempt to express, through symbolism, the Universal experience that is felt by the thinkers, sages and saints all over the world. It enquires into different Philosophic traditions and as already said, studies them in relation to their environments. Comparative Philosophy is thus a disinterested

Philosophical discipline and a Co-operative project.

V

This discussion leads us to ask a basic question : What are the requirements of a Comparative Philosophy ? The answers are obvious. And one significant requirement is a common denominator. And that is man. In terms of what are we to determine the nature of the Philosophies we compare?[5] What is the yardstick on the basis of which comparisons could be made ? The clarion answer to the above question is Man. Comparative Philosophy declares that religious Philosophies political and Social idealogies and even Science are tested with reference to Man. [5]

Comparative Philosophy should be global history of Philosophy. There should be ample room for richness and abundance of ideas of all mankind. Comparative Philosophy thus stands for mutual understanding of the traditions of all lands. But on what basis ? Certainly on the foundation of complete equality with each other. It should be a unique work of helpful ideas in human life. It should have a global perspective from which emerges peaceful world community. And that is the scope and purpose of Comparative Philosophy.

VI

The concept of global perspective of comparative Philosophy needs little more elaboration. Global perspective means absence of provincialisms - geographical, cultural, temporal and dimensional. Comparative Philosophy is against the dimensional provincialism. It is dead-opposed to monodimensional perspective concerning what is, ever was, and ever will be. Multi-dimensionalism is its very breath.

Comparative Philosophy should not be delimited by Philosophical provincialism. There should be an integrated perspective. It should be as Universal and impartial as possible in terms of different traditions. It should be a parallel development and a comparative history of ideas. It should not be a futile exercise in superficial characteristics but should go deep into systems of Philosophy and traditions.

VII

It is unfortunate that Comparative Philosophy is some times not well received by readers and students; what would be the reasons ? Perhaps the difficulties in mastering the languages concerned. A particular word in a particular language may be unique to that language and owing to the difficulty in finding an apt translation of that word in different languages, comparison and contrasts become insipid and hollow. For instance take the Sanskrit word 'Dharma'. It is pregnant with meaning but there is no correct translation equivalent to it in any other tongue. Hence comparing it with any other concept in a system or tradition of Philosophy carries no meaning. Number of unfamiliar names and terms also may confront the reader of Comparative Philosophy. The problems of Comparative Philosophy are complex. There are different outlooks: Cultural traditions are different, systems of Philosophy may be different. There may be classes between cultural and Philosophical traditions. The dissimilarities may be more in contrast to similarities. Thus Comparative research study is a difficult job.

Again, the disliking for Comparative Philosophy may be because of lack of mastery of traditions that are to be compared. The perspective would be too critical and subjective to evince any interest in the subject, or points. The discussion may be complex and too technical. In this sense Comparative Philosophy may stand alieanated. Hence it may remain, undeveloped.

Comparative Philosophy has made remarkable progress in this country. Various Scholars of East and West have made many significant contributions. The works of Rudolf Otto, Max, Weber, T.W. Rhys Davids, Friedrich, Max Muller, Paul Deusson, S. Radhakrishnan, R.D. Ranade, P.T. Raju and others are well-known. The East and West Philosopher's conferences held under the directorship of the late Charles, A. Moore, Abraham Kaplan, Eliot Deutsch gave vital impetus to the development of Comparative Philosophy. In recent years topmost scholars like Professors Robert. H.Lslater, Van Meter Ams Huston Smith, EA Burtt, W.R. Inge have written valuable works in Comparative Philosophy. S. Radhakrishnan's books *'East and West'* Some reflections', *'An Idealist view of life', 'Eastern Religions and Western Thoughts', ' India and China' 'East and West in Religion', 'Indian Philosophy', 'Comparative Studies in Philosophy* : Presented in honour of Radhakrishnan's sixtieth birthday - all these have serious eagerness for a shared understanding between East and West. All these are known for spiritual depths in the Orient and Radhakrishnan's genius and understanding of the West. They herald a systematic and harmonious synthesis of East and Western Science. Comparative Philosophy has something which only Scholars can effectuate. Indefatigable assiduity and diligence make comparative Philosophy interesting and fruitful. It is the conviction of Comparative Philosophy that the different Philosophical Schools that are comparable are but different possible approaches to Reality.

IX

Now a word with regard to research that has gone into Comparative Philosophy. It is true that during the last seventy years or so, a good deal of research is clearly seen in exploring complex thoughts of the East in the light of similar ideas in European Thought. Comparative Philosophy has been thus selected for intense study and Research; Comparative Philosophical understanding is deemed to be a necessary step towards world understanding. The following research works in Comparative Philosophy have been completed and published : *'The concept of Man'* edited by *Radhakrishnan and P.T. Raju, 'Shankara and Bradley' by S.N.L. Srivastava, Ethics of Butler and the Philosophy of Action in Bhagavad-gita according to Madhusudana Saraswati'*, by the late Prof. S.S. Sharma of Bihar University, *'Personalism - an evaluation of Indian and Western types', 'Existential concepts and The Hindu Philosophical Systems' 'Philosophical Perspectives'*, - all by Prof. Srinivasan of the Mysore University, *'Comparative Aesthetics'* by Prof. G. Hanumant Rao of Mysore University, *'Advaita as Philosophy and Religion'* by Prof. K.B. Ramakrishna Rao, *Vascaspati's Contribution to Advaita' by Prof. V.N.Sheshagiri Rao,* both of Mysore University, S.Pandey's *Sri Aurobindo and Vedanta Philosophy*; Vijaya Kant's *Absolute : East and West*; Dr. Priya Vrta Shukla's *Shatsthula Siddhanta and Sri Aurobindo.*

Shatsthula Siddhanta and Patanjala Yoga - A Comparative Study by Dr. S.Siddaiah of Mysore University, *Vivekananda and Wittgenstein* of Madurai - Kamaraj University, *Wittgenstein and Shankara* of Madras University.

St. Thomas Aquinas and Madhwacharya of Bangalore University, SK Saksena's *'The Nature of Consciousness in Hindu Philosophy'*; Dr. P. Nagaraja Rao's *'Shankara and Whitehead'* carried out under the guidance of Prof. S. Radhakrishnan; R.K. Tripati's *'Spinoza in the light of Vedanta'*; K. Sivaraman's *'Saivism in the Philosophical Persperctive'*; Dr. Haracharan Singh's *'Studies in Buddhism and Sikhism';* Dr. R.K. Mishra's *'Buddhist theory of Meaning and Literary analysis'; Dr. Premakumari's Compara-*

tive Ethics of Gandhi and Kant'; P.S. Daniel's *'Hindu' response to religious Pluralism'; Dr. Indoo Pandey's, 'Hume and Kant on Knowledge'*; K.P. Leazs' *'Jesus in Neo Vedanta'*; KMP Varma' *'Kant and the Gita'*; M.S. Murthy's *'Mahavishnu as Jesus Second'*; R.P. Singh's *'Philosophy Modern and Post-moderns;* Sir William Jone's *The Conception of Gods in Ancient world'*; AP. Ateaz's *The relevance of Relation in Shankara's Advaita Vedanta'*; Anup Malik's *'Ultimate reality in Contemporary Western Philosophy'*; Dr. L.P. Mishra's *'The doctrine and discipline of Advaita Vedanta'*; Natwar Lal Joshi's *'Poetry Creativity and Aesthetic Experience'*; K. Krishna, Murthy's *'Rasa in Aesthetics* etc., 'East-West Journal' published by the University of Hawai Honolulu, USA is doing a pioneering work in giving a Synchronological perspective.

At present, Research in Comparative Philosophy entitled: *"The 'I' and 'Thou' relationship - A Comparative Study of Martin Buber and Madhwacharya"* is going on in Mysore University.

X

Further Research work in Comparative Philosophy, on the following topics would be pursued by the interested Researchers.

1) The Philosophical and Scientific aspects of Atomic theory.
2) Descartes and Madhwacharya - A Study in Ontological Dualism
3) Spinoza - and Ramanuja.
4) The Theistic pluralism of Leibnitz and Madhwāchārya.
5) Berkeley and Prakashananda - A Study in *Dṛṣti Sṛṣti Vāda.*
6) Hume and Buddha

7) Hegel and Sri Aurobindo
8) Kant and Shankara - refutation of Agnosticism.
9) T.H. Green & Ramanuja
10) B.P. Bowne and Madhwacharya
11) The Concept of freedom in Existentialism and Vedanta
12) Heidegger and Advaita Vedanta
13) Western Theories of Evolution and Sri Aurobindo
14) Hegel and Sri Ramanuja
15) G.E. Moore and Indian Realism
16) Swamy Dayananda Saraswati and Madhwāchārya
17) Rabindranath Tagore & Ramanuja
18) Gandhi and Martin Luther King
19) S. Radhakrishnan and R.D. Ranade
20) Plato and Shankara - A Study in Idealism
21) Aristotle and Sankhya
22) Aristotle and Nyaya-Vaiśeṣika
23) Epicureans and the Charwaka
24) St. Augustine and Shankara
25) Stoics and the Gita
26) Locke's theory of Knowledge and Gestalt's Psychology
27) The Political Philosophy and Marx.
28) Shankara and Ramanuja on the import of Taittiriyopanishad
29) Elements of Engineering in the Gita.
30) *Siva-Gita* and Bhagavad Gita - A Comparative study.
31) Raseshwara Darshan and Ayurveda Darshana
32) The Concepts of Karma and Yajna in Hindu Tradition etc.,
33) Plotinus and Indian Mysticism.

X

But in the name of comparison, one tradition need not be pressed into the moulds of another tradition. For instance take the mould of mathematical logicians, whose is a system of analytic propositions. They say nothing about the Universe, existence in short, life as a whole. A largely logically consistent system of Philosophy would be all right; but a question is to be invariably asked whether such a system is true to all facts of life. A system of Philosophy however self-consistent may be, if it is not true to facts of life, loses all its value and significance. Life is larger than logic. This does not mean that a system of Philosophy which is replete with illogicalities should be accepted. Reason and Logic should certainly remove superstitions : but they should not destroy facts that support life. What is meant here is that a system of Philosophy, in addition to being 'logical', should reflect the values of life. If in this attempt, it turns out to seemingly inconsistent, there is no reason to reject such a system. This is the Indian Philosophical stand point. Therefore in the name of Comparative Philosophy, no mould of one system or tradition, should be rigidly and forcibly put into other system or tradition. If it is done, it strikes at the very root of Comparative Philosophy. Thus Comparative Philosophy should essentially be a Philosophy of life.

But how to cultivate values of life ? All Philosophies and cultures have almost the same problems of man. In all of them same values are cherished. There could be give and take between different cultures. Comparative Philosophy thus tries to give a new perspective to life.

XII

Comparative Philosophy is a source book of Vast expanses and depths of knowledge and wisdom of different ages. It sets forth Comparisons, constrasts, and insights. Which is the prime concern of world-understanding. It is not just an ideal but a necessity. It is not an activity that begins already before reflection. It is the product of reflective thinking over the various aspects of life. One characteristic of Comparative Philosophy is its suffocating refusal of subjectivity. It is not to be foreshadowed by an individual chauvinism.

The possibility of Comparative Philosophy ending up in pessimism and Scepticism is ruled out in view of the world's evinced interest in its development. It provides a lively understanding of different Philosophical perspectives and culture. However care should be taken to develop the discussions in a form suitable for dissemination. Comparative Philosophy can be followed with between prospects of success. There is nothing absurd and paradoxical in it. It acts as a stepping stone to a true Philosophy of life. It has strengthened our sense of human values. Yet as a discipline it remains to be adequately developed.

NOTES AND REFERENCES

1) P.T. Raju, S. Radhakrishnan, *The Concept of Man* Allen and Unwin Ltd., London, 1960 P. 18
2) Ibid, P.18.
3) S. Radhakrishnan, *Eastern Religions and Western Thought'* (London, Oxford University Press, 1940)
4) P. VII P.T. Raju, P.24
5) Ibid, P.22
6) Ibid, P.23.

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The Application of Santometry to the Alvars

In Tamil the world 'Alvar' means 'One who has dived deep into Divinity'. The development of Sri Vaishnava tradition owes much to the devotional outpourings of the twelve illustrious Alvaras / Azhvars whose composition in Tamil is collectively called 'Naliyara Divya Prabandham' (the Divine composition of four thousand). The modern research has placed the Alvars between 5th and 9th century A.D. It is customary to classify the Alvars into: A) The Ancient (Poygai Alvar, Pudam Alvar, Pey Alvar, Tirumalisai Alvar); B) The middle (Nammalvar, Madhurakavi Alvar, Kulashekhar Alvar, Periyalvar, Andal); C) The Last (Tondaradipoddi Alvar, Tiruppanalvar, Tirumangai Alvar). The present essay focuses on the application of santometry [the assessment of some or the other aspects of saints in relation to some other saints, gods / goddesses (including their weapons, ornaments, vehicles etc.)] to the Alvars along with a brief reference to their life and Works.

A) The Ancient Alvars

POYGAI, PUDAM, PEY ALVARS

Poygai, Pudam/Bhutam, Pey (the spiritual teacher of Tirumalisai Alvar) are the mudal (first) Alvars and their respective birth places are Kanchipuram, Mahabalipuram and Mylapore. The Mudal Alvars had the beatific vision of the Lord Vishnu and his consort at Tirukoilur. The trio met Tirumalisai at Triplicane and from there all repaired to Mylapore and from which place they dispersed. The three attained the Lord's feet having lived for a number of years and fulfilled their mission on the earth as His elects.

The very names of the first Alvars suggest the characteristic feature of their life. They are called spirits and mad beings, because, in their self-forgetfulness and divine vision they wept, laughed, danced and sang like people who had lost their senses. The three Tiruvandadis that they sang in Tamil verses are regarded as the earliest sections of the Nalayira Divya Prabandham.

Finally, it must be noted that as per the tradition Poygai, Pudam, Pey Alvars are considered to be the avataras (incarnations) of Vishnu's Panchajanya (Conch), Kaumodaki (Club), and Nandaka (Sword) respectively (vide for details Parthasarathy 1983:13-16, Rangacharya 1956:166).

TIRUMALISAI ALVAR

Tirumalisaipiran was born to Bhargava Rishi at Mahisarapura. The birth of the child is a supernatural one as he was born in the twelfth month of pregnancy as Lord Rama. As the baby was physically handicapped it was left in the jungle bordering Tirumalisai. The baby was brought up by one issueless Tiruvalan belonging to a low caste. Tiruvalan, however, sometime later was blessed with a son Kanikanna. Kanikanna became the ardent disciple of Tirumalisaipiran.

It is said that once at Perumbuliyar, Tirumalisai was not allowed to enter the temple. But as he was going round the temple, the Lord was seen to revolve in His place looking in the direction of the Alvar.

We are also told that the Lord Siva who was so much impressed by the intense fervour of Tirumalisai's bhakti (devotion) conferred on him the title of Bhaktisara.

Namukham Tiruvandadi of 96 verses and Tiruchndviruttam of 120 verses (in a special metre and rhythmic pattern) are the two outstanding works of Tirumalisai Alvar. These two works are illustrative of Tirumalisai Alvar's singular devotion to Vishnu.

According to the traditional account, Tirumalisai Alvar lived for 4200 years and is considered a manifestation of the discus or Sudarshana of Vishnu (vide for details Parthasarathy 1983:17-20, Rangacharya 1956:166):

B) The Middle Alvars.

NAMMALVAR

One Kariar-a Vellala by caste and his wife Udaiyanagaiyer went to Tirukurangudy, where they offered worship and begged to be blessed with a son. The Lord of the local temple revealed to them that He Himself was going to take birth as their son. Ere long Udaiyanagaiyer gave a birth to a son Maran/Nammalvar. According to hagiographical accounts, Nammalvar was born in the beginning of this Kali age, 42 days after Lord Krishna left the world.

Enraptured by the divine lustre on their baby's face, which did not drink milk his (Maran's) parents left him in the hollow of a tamarind tree inside the temple there. The tree was none other than Adishesha and it served him as a canopy during the years of meditation. Nammalvar's spiritual eminence came to light after his disciple Madhurakavi Alvar received his grace directed to him by a light.

The different names given to Nammalvar themselves speak of his spiritual glory. His life had so little in common with that of the rest of the world that he was called Maran. As an infant, Nammalvar defied the power of the psychic current and hence the name Shathakopa Muni. The Lord Adinatha, the presiding deity of the Alvartirunagari temple presented him with a garland of Vakula. This accounts for the name Vakulabharana. Another name was Parankusa (the iron goad). He got the name by controlling the wild elephants of other systems of philosophy. (Nammalvar is the very heart of Vishitadvaita mysticism and is described symbolically as the soul of which the first three Alvars are the mind and the other

Alvars the body). Nammalvar is called Kutastha by the later Acharyas of the Vishistadvaita system because the fundamental doctrines of Sri Vaishnava faith, as current today, were taught by him.The Lord favoured him above all the Alvars and called him 'Nammalvar' ('Our Alvar'). (Vara Vara Muni alias Manavala Mamunigal in his Upadesha Ratnamala has regarded Nammalvar as the greatest of the Alvars).

Nammalvar's four works are : i) The Tiruviruttam; ii) The Tiruvasiriyam; iii) The Periya Tiruvandadi; iv) The Tiruvaimoli. The Srivaishnavas call them four Vedas in Tamil garb and the great Vedanta Desika calls the Tiruvaimoli the Dravidopanishad.

Nammalvar lived only for 35 years and is considered according to the traditional account a manifestation of Visvakesena (*vide* for details Parthasarathy 1983:21-28, Rangacharya 1956:166-67, *The Hindu* dtd : 14th June 2003:9).

MADHURAKAVI ALVAR

Tirukolar is the birth place of Madhurakavi (a singer of sweet songs). Madhurakavi once woke Nammalvar up from his deep meditation. Later Nammalvar revealed to Madhurakavi who mastered all the vedas and the sciences that the sutble soul encased in matter would feed on it and rest in it. On knowing this Madhurakavi immediately fell at Nammalvar's holy feet and acknowledged him as his Guru. Madhurakavi declared that the name of his spiritual teacher was sweeter than that of even God.

Madhurakavi Alvar's only hymn in 11 verses the Kanninun Siruthambu is a testament of his singular devotion/ bhakti to his preceptor/guru.

Madhurakavi Alvar lived for many years and is considered according to a tradition a manifestation of Garuda, the king of birds (*vide* for details Parthasarathy 1983:23-32, Ranghacharya 1956:166-67).

KULASHEKHAR ALVAR

The king Dridharatha's son Kulashekhar Alvar/Kolli Kavalan (the kind of Kolli)/Kolikkan (the Lord of Uraiyur)/ Kutal Nayakan (the Lord of Madurai) was born at Kolli in 767 A.D. under the same auspicious star as that under which Rama was born. Like Rama, he came of a pure and ancient family of noble kings the Chera rulers of Travancore. He ruled the kingdom like Lord Rama. Kulashekhar like Janaka was a Karma Yogin. Wealth and kingdom had no attraction for him. The king abdicated his throne in favour of his son and came to live in Srirangam. He engaged himself there in the construction of the Ranganatha temple and also produced there perumal Tirumozhi in Tamil (105 verses in six metres) and Mukundamala (the garland for Mukunda God) in Sanskrit.

Kulashekhar Alvar spent his last days in Mannarkoil doing service to Lord Rajagopala Swami. He lived for 67 years. His life is a typical example of Dasya Bhakti. According to Orthodox belief he is considered to be an incarnation of Kaustubha, the jewel indicating identity of Vishnu's breast (*vide* for details Parthasarathy 1983:33-39, Rangacharya 1956:167, Datta 1987:145).

PERIYALVAR

Periyalvar - a Brahmana of Srivalliputtur attained this name on account of his overhelming love for blessing God which is not so evident in the case of the other Alvars. His Parents (Mukunda and Padma) called him Vishnuchitta. The name itself indicates that he was having Vishnu always in his mind.

Vishnuchitta miraculously conquered the spiritual controversialists in the Pandyan court and brought the Pandya king within the pale of Vaishnavism.

The two works of Vishnuchitta are : i) Tiruppallandu (12 verses); ii) Periyalver Tirumoli (461 verses). What is Pranava to the vedas, Pallandu is to the Prabandham. Periyalvar Tirumoli is entirely devoted to Krishna and His Lilas. Considering himself as Yasoda, the Alvar enjoys the glory of Krishna. The life of Vishnuchitta is a typical example of Vatsalya Bhava. He attained the Lord's feet in his 85th year.

Vishnuchitta is regarded as the incarnation of Garuda, the vehicle of Lord Vishnu.

The foster daughter of Periyalvar is Goda/Andal (Protecting ruler) (*vide* for details Parthasarathy 1983:39-42, Rangacharya 1956:167-68).

ANDAL

Andal/Goda was found in the Tulsi garden of Periyalvar as Sita was found by Janaka. She is considered to be an avatara of Laxmi or Bhudevi (Mother Earth) herself. As a child she assisted her foster father in gathering flowers and preparing garlands for the Lord of the local temple at Srivalliputtur.

Choosing the Lord of Sri-rangam as her bridegroom, she imagined herself to be His bride and behaved as such. Sometimes she would imagine herself to be Krishna and address the Gopis as such. Her Nacchiyar Tirumoli (143 verses) contains the outpourings of this maddening love to God.

Lord Ranganatha appeared in a vision of Periyalvar and told him that He would Himself marry Goda. Goda was taken in a palanquin to the Srirangam temple. The traditions record that Goda was eventually absorbed in the image of Ranganatha and Periyalvar became His father-in-law.

Stanzas from Goda's Tiruppavai (30 verses) are sung along with the Saiva counterpart Thiruvembavai (composed by St. Manickavasagar) with heart-felt devotion during the month of Margazhi (Dec-Jan). Tiruppavai and Nacchiyar Tirumoli are regarded as the Goda Upanishad. All the Vedantic truths are mirrored in the Goda upanishad. (*Vide* for details Parthasarathy 1983:42-47, Rangacharya 1956:167-68, Perumal 1969:205-07).

C) The Last Alvars

TONDARADIPPODI ALVAR

Tondaradippodi (Bhakta Pada Renu) Alvar/Vipranarayana was born in an orthodox Brahmin family at Madangudi. He is considered a manifestation of Lord Vishnu's Vanamala (garland of forest flowers) called Vaijayanti as he spent all his life in dedicating garlands to Ranganatha. In this respect he resembles Periyalvar and Malaka of Bhagawat Purana.

Devadevi-a dancing girl made Vipranarayana to fall a victim to her temptations. Real wisdom dawned upon him by Lord's grace and he became an Alvar. He attained to the Lord's feet after having lived for 105 years. Thus, the story of Vipranarayana is the story of a sinner turned into a saint. In this regard he resembles Bilvamangal of North India and Vemana of Andhra Desa.

Tondaradippodi Alvar's works are : i) Tirumalai (45 verses); ii) Tirupalieluchi (10 verses). Dasya Bhava is predominent in Tondaradippodi Alvar (*vide* for details Parthasarathy 1983:48-50, Rangacharya 1956:168).

TIRUPPANALVAR

Pannan belonged to Woraiyur which lies on the southern bank of the river Cauvery, just opposite to the temple of Ranganatha of Srirangam. According to traditional account Pannan was picked up from a rice field by a man of the Panar class and brought up by him and his wife.

It is said that Lokasaranga the chief priest of the shrine threw the stone which hit Pannan when he was in a trance near the temple at the time of the holy of bath of the Lord. The Lord of Srirangam commanded Pannan to be carried by the chief priest to the innermost part of the temple to be absorbed into His own personality. Thus, the individual soul of Pannan merged into the Supreme soul and Pannan became Tiruppanalvar. (Since then, he was also known as Munivahana). The story of Tiruppan shows how one brought up as a Pariah could attain the honour of Alvarhood.

Pannan lived like Nanda, the great Shaivite saint, and developed an irrepressible longing to obtain the grace of the Lord. Pannan was a Yogi, singer, and Vainika. He resembled Narada in certain respects. To both, Veena formed part and parcel of their body. Both of them were master singers. Pannan is regarded by Sri-vaishnavas as an avatara of Vishnu's Srivasta. This perhaps has the support from Pannan's own description, 'It is the Lord's bosom graced by Laxmi that has taken me as a perpetual servant'.

A decade of verses known as the Amalan - adip - Piran is Tiruppanalvar's contribution to the Prabandham. He has described in the work his spiritual experiences so as to benefit and guide mankind along the safe and the sure path towards the attainment of spiritual glory.

Tiruppanalvar lived only for 50 years (*vide* for details Parthasarathy 1983:52-57, Rangacharya 1956:167-68).

TIRUMANGAI ALVAR

The last of the Alvars, Tirumangai Mannan, was born at Tirukuriyalur in the family of Kallas. The name given to him at birth was Neelan on account of his blue complexion. He was a Vellala in the service of Chola king, and a local military chief. Tirumangai being the name of his capital, he came to be known as Tirumangai Mannan.

Tirumangai developed into a devotee of the Lord through his wife Kumudvalli who belonged to a Vaishnava family, and then devoted to the construction of the Srirangam temple, even by robbing the Buddhist temple of Nagapattinam. He even resorted to highway robbery in order to carry out his holy works and charities. He had to deal one night with God who had decided to bless for his acts of service and devotion, though the means employed were unrightous. The Lord as Guru initiated the Alvar by giving Upadesha of 'Om Namo Narayana'. The name of Narayana was always on his lips.

In a religious discussion Tirumangai scored a point over his adversary. He was thereupon given the name of Parakala Kavi. He is considered according to the tradition a manifestation of Vishnu's Saranga bow.

Tirumangai Alvar has sung 1361 verses which constitute six Tamil Vedangas viz; 1) Periya Tirumoli (1084 verses); 2) Tirukkurundandakam; 3) Tirunedundandakam; 4) Tiruvelukurirukai; 5) Siriya Tirumandal; 6) Periya Tirumandal (*vide* for details Parthasarathy 1983:57-63, Rangacharya 1956:168-69).

Now, the essence of the aforesaid description of the application of santometry can be presented as in the Kaledioscopic table given on pages 39-40.

Thus, the twelve illustrious Alvaras not only yearned for spiritual experiences for themselves but also invited and appealed to the mankind to have similar kind of experiences.

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KALEIDOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Who is compared	To Whom (which things) compared	By Whom, where Compared	Aspects of Comparison	Remarks (=Equal, ≡Similar, 〉Greater than, △ same)
1	Poygai Alvar	Vishnu's Panchajanya	Sri Vaishnavaites	Incarnation / Manifestation	△
2	Pudam Alvar	Vishnu's Kaumoadaki	Sri Vaishnavaites	Incarnation / Manifestation	△
3.	Pey Alvar	Vishnu's Nandaka	Sri Vaishnavaites	Incar. / Mani.	△
4	Tirumalisai Alvar	a) Rama b) Sudarshana	a) Sri Vaishnavaites b) Sri Vaishnavaites	a) Supernatural birth b) Incarnation / Manifestation	a) ≡ b) △
5)	Nammalvar	a) The Lord of Tirukurangudy b) Alvars c) Lord d) Visvakesena	a) The Lord of Tirukungudy b) Lord and Vara Vara Muni in Upadesha Ratna Mala c) Madhurakavi d) Sri Vaishnavas	a) Incarnation / Manifestation b) Greatness of Alvars c) Sweetness of the name d) Manifestation	a) △ b) Nammalvar 〉 All other Alvars c) Sweetness of the Guru's name 〉 Sweetness of the Lord's name d) △
6)	Madhurakavi Alvar	Garuda-the king of birds	Sri Vaishnavaites	Incarnation / Manifestation	△

7)	Kulashekhar Alvar	a) Rama	a) Sri Vaishnavaites	a) i) An auspicious star at the time of birth	a) i) ≡
				ii) Noble king	ii) ≡
		b) Janaka	b) Sri Vaishnavaites	b) Karma Yogin	b) ≡
		c) Kaustubha	c) Sri Vaishnavaites	c) Incarnation / Manifestation	c) △
8)	Periyalvar	a) Garuda-Visnhu's vehicle	a) Sri Vaishnavaites	a) Incarnation / Manifestaion	a) △
		b) Yasoda	b) Self	b) Vatsalya Bhava	b) ≡
9)	Andal	a) Lakshmi/Bhudevi/ Sita	a) Sri Vaishnavaites	a) Incarnation / Manifestation	a) △
		b) Krishna	b) Self	b) Addressing the Gopis	b) ≡
10)	Tondaradippodi Alvar	a) Vishnu's Vanamala	a) Sri Vaishnavaites	a) Incarnation / Manifestation	a) △
		b) Periyalvar & Malaka	b) Sri Vaishnavaites	b) Dedicating the flowers to the Lord	b) ≡
		c) Bilvamangal & Vemanna	c) Sri Vaishnavaites	c) Transformation of of sinners into saints	c) ≡
11.	Tiruppana Alvar	a) Nanda	a) Sri Vaishnavaites	a) Longing to obtain Lord's grace	a) ≡
		b) Narada	b) Sri Vaishnavaites	b) Vainaka & Singer	b) ≡
		c) Sri Vatsa	c) Sri Vaishnavaites & Self.	c) Incarnation / Manifestation	c) △
12	Tirumangai Alvar	Vishnu's Saranga bow	Sri Vaishnavaites	Incarnation / Manifestation	

Surrender to God

Man is surrounded by some sort of worry, fear, unhappiness and restlessness throughout his life and he is in constant struggle to get rid of them in order to experience joy, happiness, fearlessness, restfulness and satisfaction. But the goal is reached only when he meets his Guru who has himself reached self realisation. Once this happens his life gets changed and he forever remembers the great obligations his Guru has piled on him through his blessings to enable him to attain the blissful state. He forever remains attached devotedly to his Guru and forgets all other worldly positions that would attract an ordinary man. This is the very basis of the disciple and Guru relation and the foundation of spiritual progress and surrender to Guru and God.

However this stage of surrender is not easily attainable. Though faith and gratefulness sow the seed of this surrender, the transient states of mind due to stray incidents in life, like 1) doubts about the very existence of God 2) doubts about the spiritual ability of the Guru 3) ego 4) misfortunes in life 5) disbelief in Nām-japa tend to destabilise the spirit of surrender. The speedy progress of science in various fields from astronomy to cloning of life in the laboratory tries to divert the attention of man from spiritual attainments to material progress and his intellect tends to create doubts about the very existence of God and the spirit in man as divine entity.

The various devices and processes prescribed for spiritual attainments like Nam-japa, worship of gods, various types of Yoga-sadhanas through breath control, awakening of Kundalini and others tend to confuse some sadhakas when he is required, as a matter fact, to follow the method prescribed by his Guru for him with consistency and steadfastness to become successful in attaining spiritual progress.

One's constant contact with worldliness creates a sort of spiritual ignorance and one gets entangled in what philosophers call Maya, the false perception of the world keeping oneself away from reality and Godhood and continuing in bondage. Many saints and realised souls have upheld the surrender to God and Guru through Nam-japa as the surest pathway to God without getting ensnared in the clutches of Maya. Saint Dnyaneshwar says that man ensnared in Maya is like a parrot clutching the cross bar in the cage. Even if the cage door is open, the parrot does not fly away but further tightens the grip on the bar which tends to turn around due to his weight. Another example is how the hunters catch the monkey alive. They bury an earthen pot with only its small mouth just above the ground. The pot contains corn and pea-nuts liked by monkeys. The monkey puts its hand inside the pot and grips as much quantity of corn and pea nuts as possible. But then the hand cannot come out. It struggles to pull out the hand without throwing down what it has gripped. In that confusion, the man hiding unseen, rushes out and chains the monkey. The case of man ensnared in worldly attractions in similar.

Saint Dnyaneshwar describes the Maya in the form of an overflowing flooded river that flows out through a broken precipice in the mountain of Brahma. The clouds burst with rainfall of the three attributes (Satva, Rajas, Tamas) and the river is flooded with temptations. Many cities of moral and mental disciplines are washed away in the flood of temptations. It has eddies of swirling waters of hatred and whirlpools of envy. Youthful women are like big fishes and the waves of passion beat on the islands of desire. It has floods of overpowering egoistic possessive prides of many varieties which appear and disappear in the waves. Those with high intellect are washed away before they could use their intellect. Some take refuge in the boat of the three vedas, some have attained physical strength and long life or place in heaven through sacrificial offerings to gods. All become prey to the big fishes of temptation and crocodiles of desire. Who can save himself and cross this mighty river ? Only that man who has surrendered completely to God and Guru.

The seventh chapter of Bhagwadgeeta says दैवी ह्येषागुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्तो मायामेतां तर न्ति ते ।।१४ ।। (This Maya, which belongs to me, comprising the three attributes of goodness, passion or pride and ignorance or sloth is difficult to cross. Only those who surrender to me, can cross the same). This surrender to God, however, has to be stabilised in one's behavior. Samarth Ramdas says that one has to give up all our worldly belongings and relations including the body to attain the devotional friendship with God. We should forget our worldly worries and think about God alone. All that is ours can be lost to maintain the friendship with God. One should always consider that what is desired by God is for our good only. Whatever happens to us is the His desire. Then, it will dawn on us that God is kind and thinks of our welfare in all activities. Jesus also says 'Thy will be done'.

Gurudeo Ranade tells us 'Perfect surrender to the will of God in Supreme faith in His benevolence and omnipotence that whatever He does is for one's ultimate good'', is absolutely essential for spiritual progress. Samarth Ramdas says that God is benevolent, but at times, he tests our faith through difficult times and misfortunes. The devotee has to come out of all such sufferings with courageous behaviour. The same is expressed by him as सदा सर्वदा देव सन्निध आहे । कृपाळूपणे अल्प धारिष्ट पाहे ।। The Sufi saint Rahim says " प्रीतम छबि नैन न बसी । पर छबि कहाँ समाय । भरी सराई रहीम लखी । पथिक जाय और जाय ।। When a traveller looks into a rest house and sees it full, he goes away in search of another resthouse. Likewise, if one's mind is full of thoughts of God, the desires and passions do not find any place to enter and they go away.

Yogi Aravind says "The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine" (Words of Aurobindo 1957 P.6). The great saint Roosebrek while talking about surrender to God says "From this obedience is born the abdication of our own will. God rules the man as He wills. And the will of man is so well united to that of God that he can neither wish nor desire anything otherwise.

Saints like Tukaram, Meerabai, Shivalingavva of Nimbargi Sampradaya had to undergo great worldly difficulties and sufferings, but they faced them courageously and reached the ultimate aim of realisation. Gurudeo Rande had to put up with illhealth almost throughout his life but he never wavered from his worldly duties like professorship nor his aspirations towards spiritual attainment, nor his zeal of moulding others for spiritual progress. His faith in his Guru Bhausheb Maharaj and surrender to God were remarkably supreme.

(Abridged sections taken from the Pravachan of Prof. Dr. Sudhakar Deshpande M.A., Ph.D. 5/5 Chandrshekhar Hsg. Society, Swami Nityanand Marg, Andheri (E) Mumbai - 400 069, delivered at Nimbal on 9th June 2003 and rendered in English by P.D. Dharwarkar).

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The Impact of Western Philosophy in the Modern World

Philosophy in India is a little studied subject. For many of us, Indians struggling to earn our daily bread, the study of philosophy is but an empty exercise. For Cynic would say that study of Philosophy cannot buy you your bread, yet at the same time, bread cannot be baked without a philosophy. Talking about bread, I was schooled in the study of philosophy, but as it is rightly said, I had to earn my daily bread and this would certainly not have come from the study of philosophy ! Therefore, I decided to take up the Civil Service Examinations, was fortunately successful and worked my way up the hierarchy and am now come to the post of Commissioner, Income tax. However, the study of philosophy is indeed my first love - an opportunity that I take to reading tracts on philosophy. Of course, I am aware that it is not my knowledge of philosophy that has brought me before you this evening on this podium. For, if I had continued studying philosophy, which knows, I would be like the many unemployed, walking the streets of Belgaum in search of something to do. Ironically, the fact of being Commissioner of Income tax has given me the privilege of standing at this podium talking philosophy with you this evening. You have invited a Commissioner of Income tax to talk philosophy - something strange no offense meant to my colleagues for most people in Income tax know anything more than the income tax act ! But it is said the exceptions make the rule and I am indeed an odd man out in Income tax. Today, I would like you take you through some of the major streams of Western Philosophy. Western philosophy is as old as the Western civilization; in fact it is coterminous with the earliest of the western civilizations. Of course it would be puerile on my part to believe that in the space of an hour I would be able to bring before you the several centuries of thought that have gone into the study of philosophy by the many philosophers and their disciples. A study of a several centuries of thought cannot be thoroughly being discussed much less understood or explained in the space of just a few minutes. Therefore any selection would necessarily be subject to subjectivity. However I would attempt to cover in brief some of the great philosophers of our times. Even while discussing the individual philosophers I would only be able to give us a little introduction to their copious baggage of thought.

The Eternal Quest for knowledge

Right from time immemorial, Homo sapiens or modern man has sought to seek answers to some of the eternal questions of life and existence. What is the meaning of the universe - what is life ? Why do we exist ? Where do we come from and where would be eventually go ? What is the nature of this world and what are the principles that govern the world ? Yes in our daily lives we are not really called upon to find answers to these questions. But this is what philosophy is all about - the search for answers to some of the eternal questions of life. Thus philosophy is the key to knowledge, the very essence that began with man's quest into his being, the knowledge of the world and his quest to find answers to the eternal truths. On this happy evening let us travel together down the corridors of time past, dwelling on some of the answers given by great philosophers of the Western World to the questions posed above. For answers to these questions also had an enormous impact on the destiny of their times.

Origins of Philosophy

The word "philosophy" comes from two Greek words ''philo and 'Sophia' love of wisdom. Philosophy was to the Greeks a way of life such as education is to the modern man. We would remember that in the days of the Greeks, there were no schools in the modern sense, but only academies - where the teachers and their band of disciples came together to discuss. To the Greeks all branches of knowledge were founded on philosophy since philosophy was the love of learning or wisdom. Thus for the Greeks all knowledge began in philosophy and were parts of philosophy. However in later centuries, philosophers categorized this Greek system of philosophy into four different branches - metaphysics, the investigation into the ultimate reality, epistemology the study of the origins, validity and limits of knowledge, ethics - a study of the nature of morality and judgement and aesthetics the study of beauty and fine arts. Philosophy for the Greeks was all encompassing, since it began with the study of the categories - concepts of the various subjects and these were then presented in a unified system.

To the Greeks all knowledge stemmed from the wisdom and philosophy was the basis of the study of wisdom. All arts, sciences even religion stemmed from understanding, from the understanding of philosophy. There were several Greek schools of philosophy, you will remember the ancient Greece was not the country that we know today but was a cluster of city states each at war with each other.Accordingly there were several schools of philosophy. The ''father'' of Western philosophy was Socrates, who taught gathered around him a band of young men one of whom was Plato. Socrates taught his disciples to question everything - even to question the religions and the rituals of the Greeks. This questioning spirit - might be acceptable today. But in the times of Socrates, this was considered a heresy and this method of questioning that he propounded was not acceptable to the city-state. He was condemned to drink a cup of hemlock as punishment. However Plato - his faithful disciple, continued this questioning spirit. Plato continued the Socrates style of enquiry of questioning the system of Dialogues where he would raise an issue and then attempt to answer it by a system of logical discourse. Plato's believed that the empirical world is only a shadow or illusion similar to the Indian concept of Maya. Whereas in order to understanding the true nature of reality one must look to the Form the ideal on which all other replicas exist as approximations of the ideal. Plato in his dialogues looked for these ideals in all his discourses. Plato's chef d'oeurve was the 'Republic, which is a detailed discussion on the nature of justice. In the Republic he gave the world the ideal political state. In this state - there are three classes of people-a concept similar to the Arthashastra-where the merchant class would provide for the needs of the people-the warrior class would defend the state from its enemies and the philosopher-king who would rule the state. Many of us would have heard of these two great Greek philosophers-Plato and his faithful disciple Aristotle. Plato was an idealist whose search was for the Ideal Good-the Absolute Idea. Plato's philosophy was dedicated to the search for the fundamental principles of life truth and beauty. The method of Plato was through dialogue. He would raise a question and then seek to answer it. From a search for ideal principles - Plato believed that truth, beauty and life were eternal and this eternal principles emanated from the Absolute-which could be termed the Eternal or in Indian philosophy Brahma.

Aristotle, Plato's disciple however looked at the world and its reality. Aristotle believed that the goal of philosophy was to explain the real world. Aristotle therefore developed the system of logic - called Organon was a means whereby positive knowledge of the world could be deduced. A system from individual facts a person by the system of reasoning could move into a higher-level deduction. Deductive logic that we know today is based on the principle formulated by Aristotle. Aristotle believed that reason and deductive logic could explain most of the reality of this world. The system of deductive logic that was developed by Aristotle was the basis science that we know today. Aristotle's works also include his treatise 'Physics' on natural sciences - such as astronomy, meteorology, plants and animals. For all science is based on rational deduction - whose first principles were enunciated by Aristotle. All of us would acknowledge the rapid growth of science as a body of knowledge and it is this growth of science, which has developed the world, as we know it today. Thus in many ways it was this Aristotelian philosophy that gave the Western world the basis of a rational mind that was able to bring about the great scientific discoveries that we take for granted. In his theory of metaphysic Aristotle argued for the existence of a prime mover - which was responsible, was the unity and the purposefulness of nature. This 'prime mover was the cause for the creation of the universe and the perfection of the prime mover reflects the human longing to strive for perfection. Later philosophers attributed this prime mover to the Eternal Being or God.

What did Greek philosophy give to the World ? Greek philosophy gave to the world the foundations of the system of knowledge that we know today. The theory of knowledge was Epistemology that address the philosophical problems surrounding knowledge. - An enquiry into the kinds of knowledge possible the degree to which each is certain and the exact relation between the one who knows and the object known. In the days of the Greeks - the Sophists posited the theory that true knowledge is not revealed to mankind. They questioned the possibility of reliable and objective knowledge.

All the each of us knows is based on our individual experience and this is subjective. Thus all knowledge is only a subjective experience. Plato countered this by arguing that true reality exists in the unchanging and invisible forms or ideas about which it is possible to have exact and certain knowledge. But what we see in the world are only imperfect resemblances of the actual reality. It is only in the study of mathematics and philosophy that one would be able to comprehend the true Form. Aristotle while agreeing with Plato on the True Ideal believed that it was possible to obtain an understanding of these forms by experience - a system of deductive logic that he propounded.

The Greek philosophers gave the world several branches of philosophy. It would be interesting to see some of these since many of them are still being purused today - in the study of philosophy.

Epistemology comes from the Greek episteme ''knowledge ''logos ''theory. Epistemology is the study of knowledge. It is that part of philosophy that defines what is knowledge, what are the categories of knowledge, how do we access this knowledge and what is the relationship with the knower and the object known. It is an interesting branch of philosophy since it investigates into how we come to know about the world and its nature.

We have seen that the Sophist philosophy believed that there is nothing like an objective reality and everything that is real is only what the individual perceives. This group believed that there was nothing objective in the world and that reality was merely a subjective experience. Sophist believed that no one-person opinion could be correct since each was the judge of his or her own experience. Plato the disciple of Socrates on the other hand posited the theory of Ideal forms that are eternal and these Ideal forms could hold exact and certain knowledge. The empirical worlds that we see and touch are mere copies of the ideal form. To give you an example - we all know what is a circle; we see several examples in our daily life. To give an exmple - all of us know what is a circle - which is defined mathematically as a series of points that are all equidistant from a given point. No one has ever seen such a figure but all the circles that we see and know are only mere approximations. Even when mathematicians define a circle - they define it in terms of spatial points equidistant from the center. This ideal of a circle does not exist in reality but as an ideal - the essence of ''circularity.

Aristotle the disciple of Plato followed his master but with a difference. While he also acknowledged abstract knowledge superior than other forms of knowledge, he disagreed with the method of arriving at that knowledge. Knowledge he taught was gained by defining its genus and species and deducing new facts from those already known in accordance with the rules of logic. Aristotle was the first scientist who believed in observation of natural phenomenon and deriving the rules of cause and effect - which rational science still follows today. Thus Aristotle laid the basis of the growth of modern science, as we know it today.

The world of knowledge that was Greek Philosopohy however died with their civilization. With the fall of the Roman Empire - Europe in the 8th, 9th and 10th century fell into the Dark Ages, where knowledge was the prerogative of only the Church - Thus the only people who were steeped in knowledge were the Clergy, the priests almost like the days in Ancient India when knowledge was the prerogative of the Brahmans. St. Thomas aquinas - the founder of Scholasticism brought back the Aristotelian rational methods and blended them with faith. He attempted to show that the Eternal Truth can be deduced from rational thinking. Rationalism or the primacy of thinking over sense perception continued in the revival or the Renaissance. With the discovery of the Greek masters and the interest in the study of the ancient civilizations, there was a revival of science and the growth of rational deduction as method knowledge. This philosophical structure was the impetus for the growth of scientific knowledge that flourished in the later centuries.

The 15th and the 16th centuries were a period of radical social, political and intellectual developments in Europe. With the reformation begun by Martin Luther, the dominant hold the Roman church and with this the unquestioned authority of dogma and religion slowly gave way to individualism and a rational approach to the solution of issues. Philosophy was no longer the pursuits of only the religious but became an independent study or pursuit for its own sake. With the growth of the university system in Europe and the increasing proliferation of several sciences, philosophy came to be one of the disciplines studied by the educated class.

Philosophers of the 17th to the 19th Century

The concerns of epistemology continued into after the Renaissance even into the modern Age. There were two schools of thought the rationalists like the French philosopher Rene Descartes, the Flemish philosopher Spinoza and the German philosopher, Leibniz, knowledge was obtained from self evident principles or axioms which could be deduced by a process of logical reasoning. Descartes famous phrase was ''Cogito ergo sum'' for those of you who know Latin it translates ''I think, therefore I am'' This was to give primacy to thinking and the rational school of thought. Descartes believed that this rationale or thinking by individual could even prove the existence of God. But this school of thought was increasing being challenged by modernists who questioned the very premises of eternal first principles. Bacon who is considered the father of modern science criticized the reliance on tradition and authority and set down the rules of scientific method - which included the set of rules of inductive logic. His successor Locke went further by attacking the brief in first principles stating that all human knowledge is based on experience of the external world. It is this external stimulus that stamps certain sensation on the human mind. However he maintained that knowledge of the external world is subject to the errors of the human senses and therefore absolute certainty of the physical world is not possible. The Irish philosopher Berkeley agreed with Locke that knowledge came through ideas but contested Locke's claim that a distinction should be made between ideas and objects. Hume the British philosopher continued the empirical tradition but did not accept Berkeley's conclusion that knowledge was of ideas alone. He divided knowledge into two parts - the knowledge of relations between ideas - this type of knowledge is found in mathematics and logic, a system of knowledge which is exact but provides no information of the outside world and the other part - knowledge of matters of fact, which is knowledge derived from sensory perception. Hume argued that most knowledge of matters of fact depends upon cause and effect and one cannot hope to know the future as a matter of fact with certainty.

Immanuel Kant the German philosopher attempted to resolve the crisis created by Locke and brought to an impasse by Hume. His proposal was a combination of the elements rationalism with empiricism. He agreed with the rationalist that one can have exact and certain knowledge at the same time he followed the empiricists in holding that such knowledge is more about the structure of thought than about the world outside of thought. He distinguished three kinds of knowledge - analytical a priori, which is exact and certain but uninformative because it makes clear what it found in defintions, synthetic a posteriori that conveys information about the world learned from experience but is subject to the errors of the senses. And finally synthetic a priori which is discovered by pure intuition and is exact and certain for it expresses the necessary conditions that the mind imposes on all objects of experience. Mathematics and philosophy according to Kant provide this last condition.

But rationalist school of thought did not see the end of day. George Hegel the German philosopher revived this interest with the claim that absolute a process of thought, of nature and history, can obtain certain knowledge.This interest in history gave rise to the historical approach to knowledge by Herbert Spenser and in France by Auguste Comte, the father of sociology who extended the principles of empiricism to the study of society. In America the school of pragmatism founded by Charles Sanders Pierce, William James and John Dewey continued the tradition of empiricism by emphasizing the knowledge is an instrument of action and all beliefs should be judged by their usefulness as rules for predicting experiences. The pragmatic philosophy of William James in America flowered into the psychology of behaviorism that was the dominant school of thought in social psychology. William James was one of my favorite philosophers - his theory that every notion must have a practical consequence. To give an example from his study of human behavior - James believed that it is important to study the behavioral patterns of individual rather than the thoughts or the ideas that go behind this behavior. Behaviorism was the dominant school of psychology in America due to the influence of William James.

Epistemology as the branch of philosophy that studies the origin and source of knowledge continues to intrigue philosophers and continue the debate whether there exists certain first principles from which all laws being nature or society emanate or whether it is our sensory perception that is the base or source of our knowledge of the world.

One may be tempted to ask what was the practical implications of all these thought process or this questioning. The early Greeks like Aristotle who attempted to deduce the fundamental laws of the universe by logic led to the formulation of the first foundations of science. Greeks did make progress in certain branches of knowledge like mathematics, astronomy certain of the physical sciences. However as we saw the decline of the city-states left a void in the growth of knowledge and the subsequent revival of knowledge during the Renaissance, led to a new interest in science and philosophy.

Rationalism V/s. Empiricism

Thus one of the enduring differences in Western philosophy was the primacy of rationalism or empiricism. With the French Descartes - it was rationalism where self-evident truth could be deduced or the empiricism of the British philosophers who believed that all knowledge could be gained only through sensory perceptions.

Western philosophy was always torn between conflicting positions taken between idealism and materialism. From the days of the Greek Plato and Aristotle even to the modern days when the German philosopher Hegel stressed the supremacy of the Absolute Idea. On the other hand there were philosophers who insisted on the preeminence of the material and held that philosophy is only concerned with material fact. These conflicting positions are still debated in the essence versus existence debate, or the primacy of matter or material. The debate in Western philosophy still continues.

Growth of Evolutionary Philosophy

During the 19th century, the mechanical world view of the 17th century and the faith in reason and common sense of the 18th century came to be modified. The 19th century was a period of innovations in both science and exploration. This was the era when the Western colonial powers were making great strides in Asia and Africa. With the growth of science especially great strides in biology and history, Western philosophers looked at evolution as the dominant theme. The work of Charles Darwin in biology emphasized the fact of conflict and change as the key to the progress of the universe. The Darwin's theory of survival of the fittest was the engine that moved the world to progress. Hegel about the same time had propounded the theory of the dialectics - where history moves from thesis to antithesis and finally to a synthesis. This theory of Hegel was developed into the dialectical materialism of Karl Marx who was the father of communism. Of course today with the disintegration of the Soviet Union, communism is no longer a potent movement, but in the 19th and 20th century, the philosophy propounded by Karl Marx influenced more than half of the world. Communism is still a potent factor in India; with two of our major political parties the CPI and the CPM owe allegiance to the teachnings of Karl Marx. Such is the potent power of philosophy that it spawns movements that determine the course of history.

Existentialism

The twentieth century that saw the rise of several ideologies such as imperialism, totalitarianism, communism and socialism was also the century that witnessed the only two major world wars. Both the First and the Second World War witnessed the engagement of most of the countries of the Western world. It was during these decades that Western philosophers pondering about the events that had overtaken Europe developed another stream of philosophy which came to be called Existentialism. Existentialism as a philosophical method came into prominence as a reaction to the forces of toalitarism that was taking place in Europe. For existentialism propounded the primacy of the individual, the necessity of individual freedom and choice. Philosophers from the time of Plato believed that the highest ethical good is the same for everyone and as one approaches perfection there is a similarity between morally good in all persons. The Danish philosopher, Soren Kierkegaard, on the other hand emphasized the fact of the need of the individual to find his or her unique vocation in life. He believed that there is no universal truth but each of us must find the truth in ourselves. Pursuing this theme, the German philosopher Nietzsche contended that it is the individual who must decide his own morality in the light of this individual perceptions. Following upon these early existentialists, a school of philosophy grew which emphasized the need of understanding the individual. Existentialists emphasized the fact that individual perceptions were of greater value than any objective evaluation of reality. Many of them rejected the rational view of life - holding that even much of what we categorize as science today is based on certain irrational presumptions. One of the best known philosophers in this school was Jean-Paul Sartre. He was a philosopher, a novelist and a critique. His major work Being and Nothingness hold that essence of human existence is the ability to negate and rebel. It is this spirit of rebellion that allows an individual to question his very existence. It is only the human species that possess this quality of being able to rebel - Much of the philosophy of Jean Paul Startre was a product of the times that he lived in. For he saw the two world wars, the Nazi occupation of his country and later the period of the Cold Wars. This novel gives a realistic life of the people during these decades.Existentialism with its emphasis on the ability of human being to choose their destiny is indeed a critique of the authoritarianism.

That prevailed in Europe during those decades.

Conclusion

Did philosophy contribute anything to the growth and development of Western civilization ? Philosophy was indeed the basis of the entire growth and development of western civilization. The first questions asked by the Greek philosopher began the debate into asking the eternal questions relating to the very meaning of existence. With the decline of the Greek states and the Roman civilization much of the learning was lost. Nevertheless this spirit of Enquiry revived in the middle Ages and the Renaissance or the revival of knowledge began with a study of the Greek works. The revival of knowledge in the 16th and 17th centuries witnessed an on surge of knowledge that led to the spectacular innovations of the 18th and 19th centuries. Europe was in the forefront of knowledge, and with the industrial revolution the pace of the Western society grew far and wide. It was the growth of Western philosophy - the methods of enquiry that was first developed by Aristotle and later refined by the natural philosophers that was responsible for the growth and development of science in Europe. The great revolution of the 18th and the 19th century was also based on the philosophical thought in Europe. If it was the thought and writings of Hegel that inspired the development of the German grand illusions, it was the writings of the philosopher Karl Marx that brought about the communist revolution. Philosophy was thus the guiding force that fashioned and shaped the events of the European continent. Be it the arts - literatures or even architecture - it was the inherent worldview of the European philosophers that was the impetus for their evolution.

Well we have been through some of the important landmarks in the history of Western philosophy, attempting to look at some of the great ideas that agitate the minds of the thinkers down through the ages. I would have liked to draw comparisions between some of these philosophers and their Indian counterparts. This I think I would leave for another occasion. However before we part I would like to leave you with this one central idea - philosophy has been the guiding force of man's thought and action down through the ages. It is true that knowledge and sicnece have progressed to a level where we are not able to see the underlying philosophical basis of our knowledge- yet a study of philosophy would reveal some of this basis of the construction of our system of knowledge.

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Lecture delivered on occasion of
Golden Jubilee Celebrations of ACPR.

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The word 'Anand' (Bliss) whenever it occurs in Shri Maharaj's letter is mentioned twice. It is because one Anand refers to world prosperity and the other to spiritual good. After rigorous meditation . When one is able to visualise the fun of God and thus one partakes of divine bliss, worldly happiness follows suit. The phrase 'salutation done thrice' used by Shri Maharaj implies a humble request to the disciple to sit for meditation thrice during the day. Shri Maharaj was very particular about the regular practice of meditation.

- Gurudeo on Shri Maharaj's
(Umdikar) meticulousness about Meditation.

Ecology and Religious attitude

It is very pathetic to remind us that the earth is *our earth.* Barbara Ward put forth the idea of *'one earth'* about twenty five years back. The environmental pollution has become a global problem. No matter how much we try to think of ourselves as separate sovereign entities, nature itself reminds us of humanity's basic unity. The vision of unity stated by so many of great philosophers is recognised now as an inescapable fact. It is our duty to understand this inseperableness. We in our religion call the earth as mother earth. She is our mother-mother of every thing on earth. Not only of man but of animals, trees, soil and everything.

The Hydrosphere, Lithosphere, Atmosphere all are a part of our eco system. Here everything is dependant on other. When Lord Ritchi Calder said 'Today our global civilisation is a community so interdependant that our mistakes are exaggerated on a world wide scale', nobody took him seriously. Now with environmental pollution problems have been transferred from local pollution to global pollution. The Ozone Depletion, Global Warming and Acid Rain are the only ones that we are now experiencing. Many more, in terms of toxic and hazardous wastes, will be creating more serious global problem of water pollution, air pollution and soil pollution. The problem of bio diversity is not taken seriously even today. All these problems have been created by the cruel attitude and anthropecentic thinking of the developed countries. Uncontrolled scientific and technological determinism are denuding social and ethical value system.

'We are surrounded by evidence that environmental deterioration is often a companion of modern lifestyle. Every project that seeks to produce industrial goods often assaults the earth and nature and even rapes it, regardless of the backlash if nature indignantly hits back'.

We are not only making our life 'not worth living' by our actions and destroying nature but we are devoiding our children and future generation of the necessities of life - pure water - pure air - beautiful nature and peace of mind.

Bertrand Jouvenal said "what I wish to stress is that we damage our environment not only when we individually behave like brutes but also as agents serving some social function. We conduct operations thoughtlessly damaging the environment". The only change is now the environment is being damaged with full knowledge of the effect of pollution.

A remedial impasse in spite of public awareness and good legislation is due to lack of understanding and consensus on how and why we value our environment. We need a set of ethical principles to direct proper environmental action and to stop the ecological crisis. Various cultural and technological developments have promoted dualism of Man and Nature. The humanity includes the other creatures - plant and animal life. We have forgotten this.

All the eastern religions and mystics have propounded the treatment for nature and man on equal grounds because they are the creations of the Supreme One. It is not only a logical conclusion but the mystical experience of all these saints. The saint of Nimbargee has told "The same soul (Atman) resides in all beings. So we have to behave with everyone with same affection and regards as we do towards ourselves". This is in other way changing the you - I attitude and giving a real meaning to & of "Our Earth". This will teach us to look at the ecosystem with brotherly attitude. This is the begining of

Environmental Ethics.

The environmental ethics should be developed to contain the spiritual elements in the nature. The metaphysical and cosmological doctrines need be understood and realise that whole material plane of reality is but a 'speck of dust' before the creator and the omni present who encompasses it. The desire of domination and conquest of nature should be thrashed and an attitude of 'living together' should replace it.

It is the spiritual revolt of man against God that has polluted the world and unless this comes to an end no attempt towards balancing ecological catastrophe would be fruitful. Man has forgotten the paths of mystics, seers and saints who had blessed the world by their mystical tradition of humanity. The harmony and beauty of nature is preserved due to the enlightement that the God gives through these saints. The harmony of man and nature is destroyed because of the destruction of harmony between Man and God.

The Hindu Doctrine of ''All things are one and all conciousness are aspects of single doctrine The one'', gave peace to Robert Oppenheimer when he was troubled by problem of multiple consciousness after dropping of Atom bomb in Japan. ''All things are one not materially or instantially but inwardly and essentially'' said he. All saints in India have found spiritual significance in every thing. The spiritual sympathy with nature needs to be developed. Nature should not be judged according to human needs. There should be new ethos created. We will have brotherhood with nature, the trees and wildlife. When Sant Tukaram said ''The trees and creepers are our relatives'' He experienced it.

Unless this change in value system and new environmental ethics is founded as basis of our life the environmental crisis will not be reverted nor will there be any meaning of talking of 'Saving the Earth'. Ecocidal entrepreneurship is homicidal!

To have peace among men, we must have peace and harmony with nature. In order to have peace and harmony with nature we must try to be in harmony with the creator. It was the great Saint Dnyandeo who said ''I am in every part and parcel of the earth. '' He felt one with the entire world. This is the goal.

To appreciate that there is only one man-nature relationship, that there is only one earth and only one humanity there must be one God and one religion - the only path way to God. All the Hindu, Muslim, Christan are only surface religions. The real religion tells of only one God. All great philosophers and mystic saints from Dnyaneshwar to Gurudeo Ranade have proclaimed the same thing from their own experience. He who is in peace with God is in peace with his creation-both Man and Nature.

No one has ownership over mother earth. The First Nation's people have been given through the inherent teachings, the position of steward ship of the land and will maintain that position as long as it is possible. The effects of colonialism were devastating. Humans are required to relinquish their dominating position and enter equal partnership with the rest of creation. In this way we are required to recognise presence of all beings in creation and we are only a part of creation's extended family, recognising that every thing is connected to everything else. We can say that all creation also comprises an earthmind.

Aldo Leopold was right when he stated fortyfive years back. ''A thing is right when it tends to pressure the integrity, stability and beauty of the biotic community, it is wrong when it tends otherwise''. Unfortunately we did not give any heed to such gems of thought of many similar thinkers. The unprincipled and uncontrolled use of technical power is the basic cause of the problems. We have blind faith in the technology that human beings can be rescued from any difficulty by technology. Due to this attitude we do not care for the future. We are not prudent to use the products only to the degree necessary. It was *Mahatma Gandhi* who Categorically stated Earth provides enough for our need not for our greed!'' 'The growth mania' as Mishan puts it is the reason of ecological catastrophe. When growth is equated with material improvement or acquisition (GNP) then the ecological cancer results.

For environmentally concious growth we should remember

1. Everything is related to everything else. The world system is weblike. One strand plucked would vibrate entire system.
2. Not everyhting that can be done, must be done - (Technologically) All amoral and a social technology is dangerous.
3. This earth has limited resources. It includes not only resources like food or energy but also resources necessary to clean up the environment.
4. It's good to simplify our lives. No glorification of high energy use, vehicle etc.
5. We are agents of the earth's future. This is most important. The survival is a continued process of all lives. It is a stewardship, an understanding that we are to take care of earth to be handed to future generation at least in the same scale as it was given to us by our fore fathers. The caretakers of entire living system is what we are.

Unless we have the understanding that man is the part and parcel of nature (as are other living organisms also) and there is an attitude of oneness, a relation between every human being and creatures on earth-we cannot think this earth as our earth and we have to save it for future. The anthropocentrism and materialism should vanish.

The value of the environment must be imbibed in the heart. We are created by One God The One. So the relations with everything on the earth are family relations. We cannot destroy or destruct selfishly the other creature. This altitude will come only; from philosophical and cultural base for the entire outlook of life. By cutting ourselves from spiritual and metaphysical considerations we have forced humanity on the paths of destruction. We must understand that all creation has divine presence. Our vedic seers have luminously revealed that God sleeps in the minerals wakes in the vegetables, walks in the animals & thinks in Man. It is also true that the divine is omnipotent.

The great philosopher mystic Dr. RD (Gurudeo) Ranade has said 'It is only when all humanity comes to recognise the one spiritual principle which underlies all things then we can bring harmony between all elements.

If we follow this we can save earth from its furutre destruction. This is the principle which can take us to the achievement of a 'Peaceful world'.

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Excess of emotion not supported by balanced reason is not good. Emotion is the petrol, no doubt, but reason is the steering wheel. One takes to meditation when emotion is strong, but forgets it if it runs down. So emotion must be guided by reason.

- Gurudeo Ranade.

The Riddle of the Bird

[The Kannada Poem composed by
the Saint of Nimbargi in the Devanagari Script)

केळु चातुरा हक्की भेद केळतिद्दी नमगे ॥ हक्की ब्याटिगार हेसर हेळतेनु तिळियो मनसिन्यागे ॥प॥ मोदलु नारद फाशि ओगेदनो हक्किय तिलम्यागे ॥ शुकमहाराजा नुंगि कूतनो धीर एष्टु अवगे ॥ गुरुदत्तात्रेय ओत्ति हिडिदनो तन्न कै ओळगे ॥ एंटु आरु बरदले इब्बरू तुळिदरो हक्कीगे ॥ भीष्माचार्यनु मुजर इट्टनो धनुर्बाण कैयाग ॥ वीर मारूति दूर ओगेदनो ब्रह्मांडाचीके ॥१॥ वरूष एंबुदु ओंदे गिडा तिळियो मनसिन्याग ॥ हन्नेरडु फेंटि तिंगळ बारा लेख्ख आद हींग ॥ ओंदोंदु फेंटिगे मूवत्तु एलिगळु तारो मनसिन्याग ॥ करिदु बिळिदु वर्ण हेळतेनु निनग ॥ एंबत्तु लक्ष चिक्किय भार हूव नोड गिडक ॥ सूर्य चंद्र एरडु कायिगळु अव तुदिम्याग ॥ राहु केतु बंदु हिडीतार होट्टि हस्ताग ॥२॥ हक्कि हस्तु ब्रह्मांड नुंगितो ओणिगि अठरा वनस्पतीदु ॥ पाखंडल्ला परमेश्वर साक्षि हान ई मातिंदु ॥ नन्न नुंगितो निन्न नुंगितो ह्यांग हेळु ईग ॥ डप्प नुंगितो तुंतुणि नुंगितो तुराइ घळिग्याग ॥ गुरुलिंग जंगम दयासागर हार बेन्नम्याग । एंदेंदू परनिंदेयाडबेड पाप पदराग ॥३॥

Daring me to break the riddle of the bird ?
Lo, I reveal the 'bird' and the 'hunter',
Take if you can understand.
Narada threw the net over the bird first of all;
Shuka, the sage, truly daring, swallow'd it a whole;
Press'd it hard Guru Dattatreya, well within his fist;
Two men trampled with the eight-fang'd six-prong'd
foe at ease'
And Maruti, the bravo, flung it away beyond Cosmos.

The bird being hungry swallow'd in a morsel
the whole Cosmos,
With the flora of eighteen order as the side-dish !
It isn't hollow bravado but the solid truth,
God bears the witness;
Who, really, did it swallow ? Me or you ?
Let me know at once !
What, really, did it swallow ? Your 'dappa'? Your 'tuṇ-tuni'?
Or the feather in your cap ? Tell me in a trice.

At your back is Gurulinga Jangama Sri, the Ocean of Mercy;
So never, never slander others, lest sin stick to you.

Transcreated by
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To get the perception of God in the deep sleep state is a contradiction in terms; in dream, it is difficult though not impossible. Some times one seems to have a spiritual experience while in a dream; it may be imaginary. However, there are instances when one gets dreams blessed with spiritual experience. In the waking state or in the Turya (superconscious state) it is analogous and real. When the superconscious state enters the waking state the form of God is visualised. The aim of meditation is to bring the superconscious state to the waking state.

- Gurudeo Ranade

(Continued from last issue)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

After having considered the virtues which must be cultivated as also the vices that have to be eschewed by spiritual aspirants according to Hindi saints, Shri Gurudeva comes to the central problem of God and His relation to the saints as discussed in Hindi mystical literature. The problem of God is interesting though difficult one philosophically, but it becomes all the more difficult from the mystical view-point, "because mysticism transcends philosophy, and cares only for the intuitive apprehension of God," Shri Gurudeva discusses songs from some major saints, namely Ramanand, Kabir, Tulsidas, Raidas and Nanak in order to bring out the views of these saints concerning nature of God, arguments for His existence, reasons for His incarnation, and His relation to saints. He passes on to the prayers offered to God by Dadu, Surdas and Bahiro. He distinguishes between the philosophical prayers and the lyrical prayers when he says, "in the philosophical prayers, man's mind is equanimous with the Real. In the lyrical prayers, it goes out of itself to reach the highest Ideal."

On the topic of God, Shri Gurudeva first takes up a poem of Ramanand. "Ramanand is a big name," says Shri Gurudeva. He was a resident of Benaras. He belonged to the school of Ramanuja. Among his disciples, Kabir was a Muslim, Raidas was a cobbler, and Vitthalpant was a Brahmin. Apart from being unorthodox, Ramanand stands at the head of the medieval saintly tradition in north India. Being the teacher of Vitthalpant, the father of Nivrittinath and Jnanadeva, he stands connected with the glorious mystical tradition of Marathi saints in the south. Ramanand wrote a very fine poem, which is probably his only poem. Shri Gurudeva got this poem from the Granthsaheb. Reserving his highest praise for this poem, Shri Gurudeva remarks, "It is a brilliant poem. It would do credit to any one who might write treatise on mystical subjects," (Pathway to God in Hindi Literature, P. 135)

In the poem, कतजाइए रे, घरलाग्यो रंगु, "Where shall I go out ?" Ramanand says, "my whole house has been filled with colour, and with different kinds of colour. My intellect has become stationary and my mind refuses to move. Where shall I go out ? You ask me to go out to search God and worship Him. It is not necessary for me to go anywhere. Wherever I may go, I shall find merely stones and water. जहँ जाइए तहँ जल पखान. It is not necessary for me to go out. God is inside us. God is here, there and everywhere." Shri Gurudeva points out that Ramanand is teaching the doctrine of the universal pervasiveness of God. "God is pervasive in the whole universe, and, at the same time, He is present in the mind of man." In T.H. Green's terminology, God is present "in nature as in man." Continuing the poem further, Ramanand says, "Once upon a time the idea occured to me that I might make a very fragrant mixture of sandal and other perfumes, and go out to worship God, but my teacher showed my God inside myself to whom I could make all my offerings :

एक दिवस, मन उठी उमंग, घासी चंदन, चोआ कहु सुगंध ।
पूजन चले ब्रह्म ठाई, सो ब्रह्म बतायो गुरू मनहिं माहीं ॥

Shri Gurudeva points out that Ramanand here describes his experiences of colour and fragrance. Now these experiences are peculiar to very few saints like Mirabai and Nivrittinath. Mirabai speaks about colour. "उडत गुलाल लाल भयो अंबर । बरसत रंग अपार रे ॥ Exquisite colours including the red one are raining limitlessly. Both the Ambars become saturated, as it were, with colour, namely the human garment and the celestial sky. Whereas Mirabai's experience is distinguished by the phenomenon of colour, Nivrittinath's experience is distinguished by the phenomenon of fragrance: चंदन परिमळु. Colour and fragrance as manifestations of spiritual energy are rare, and these Ramanand experienced inside himself. So it was not necessary for him to go out at all.''

Ramanand further says that his entire delusion in its extent and intent had come to an end by the vision of God : जित सकल निकल भ्रम काटे मोर, Shri Gurudeva remarks, ''It is significant to remember that Ramanand here makes the vision of God as the cause, of which the termination of delusion is the effect. This is just the point of controversy between the path of knowledge and the path of devotion, between Philosophy and Mysticism. According to the one there would be no vision of God unless there is a prior termination of all delusion. According to the other, it is only when there is a prior vision of God that all delusion terminates. Ramanand chooses the latter alternative.''

''On the whole, therefore, we may say that in this short poem, Ramanand contributes three very significant ideas to mystical thought, namely, (1) the universal immanence of God, (2) colour and fragrance as forms of spiritual energy, and (3) the termination of all delusion by the vision of God; and it is no wonder that he became the founder of the school of mysticism in northern India. (Ibid. p. 137)

Shri Gurudeva next comes to a poem by Kabir in which the author puts forth his doctrine of God as Niranjana. His study of Kabir's poems has revealed that Kabir's thought is focussed on the central conception of the collyriumless entity, which is the God as Niranjana. Kabir says : देव निरंजन और न दूजा ।। परम पुरिख तहँ देव अनंता ।। Thus Kabir identifies the Niranjana God with the Parama Purusha. The Parama Purusha, the highest Being is expressed in terms of the Spiritual Sound and the Spiritual Light: सबद घुनि घंटा ..... परम प्रकाश सकल उजिया।

Shri Gurudeva suggests that Kabir's conception of God as Niranjana ''has its analogue to the doctrine of the Upanishad which speaks of निरञ्जनः परमं साम्यमुपैति, or to the lullaby of Madalasa when she addresses the child as शुद्धोऽसि बुद्धोऽसि निरंजनोऽसि. Kabir tells that his mind was taken away from illusion, and was now fixed on the conception of Niranjana - the Absolute and Immaculate God : कहै कबीर भरम से मन भागा । एक निरंजन सों मन लागा ॥

Dealing next with Tulsidas's idea of God. Shri Gurudeva refers to a very famous passage in Tulsi-Ramayana beginning with 'सोइ सच्चिदनन्दघनरामा' wherein the saguna Lord Rama is also described as Niranjana. In fact, Tulsidas puts together the positive and negative attributes of God in the description of Ram :

अगुन अदभ्र गिरा-गोडतीता । सब दरसी अनवद्य अतीता ॥
निर्मल निराकार निर्मोहा । नित्य निरंजन सुख संदोहा ॥

But in balance Tulsidas regards Saguna as superior to Nirguna, because it is possible for people to understand Nirguna, but it is not possible for anybody to understand Saguna :

निर्गुण रूप सुलभ अति, सगुण न जाने कोइ ।

The reason for the superiority of Saguna is that the exploits of Saguna God so much transend the imagination of the reader and the hearer that even the great sages come to their wits' end in hearing the exploits of the Saguna God. According to Tulsidas Saguna may not be regarded a contradictory of Nirguna, though Saguna is superior to Nirguna, and the highest form in which the Saguna expresses itself is his favourite deity Ram.

Discussing Tulsidas's doctrine of reincarnation, Shri Gurudeva interestingly points out that Tulsidas's Bhakti was of an intimate and concentrated - we may say even of a jealous - type. He had no other object for his worship than the single deity Ram. If we were to ask him whether Ram was the only incarnation of God, possibly deity Ram. If we were to ask him whether Ram was the only incarnation of God, possibly he would have no hesitation in saying 'Yes', even though he regards other deities also as worthy of deity hood. On the question of the reasons for God's incarnation in the form of Ram, ''Tulsidas gives a very original concept for the incarnation of God. He says, ''I am at my wits' end in finding an explanation of how God appears in the shape of Ram : हरि अवतार हेतु जस होई । इदमित्थं कहि जाइ न सोई ।। It is impossible to say what the ultimate nature (इदम्) of this God is, and in what manner (इत्थम्) he incarnates Himself.''

Of course, Tulsidas agrees with the line of the Bhagawadgita and other ancient scriptures, and says :

असुर मारि थापहिं सुरन्ह, राखहिं निजस्त्रुति सेतु ।
जग विस्तारहिं विशद जस, राम जनम कर हेतु ।।

Whenever evil spreads in the world, whenever religion is threatened, whenever good people suffer and evil men prosper, then it behoves God to incarnate Himself in the form of an Avatara. Most of us stop here at a mere doctrinaire explanation of the nature of incarnation. But Tulsidas goes further and tells us that really the nature of incarnation is beyond our reason and imagination :

राम अतर्क्य बुद्धि मन बानी । मत हमार अस सुनहु सयानी ।।

Making a further point in his doctrine of incarnation, he says that there are hundreds of reasons why God must incarnate. Who are we to set a limit to the reasons why God should incarnate ? Tulsidas takes resort to his doctrine of Vichitravada: राम जनम कै हेतु अनेका । परम विचित्र एक ते एका । Shri Gurudeva says, ''Tulsidas's doctrine of Vichitravada is exactly on the pattern of Badarayana who preached in his Vedanta-Sutra : आत्मनि चैवं विचित्राश्च हि ।

(to be continued...)

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Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

We have said that Gurudev was not a full fledged mystic at the start of his spiritual career albeit he had all the potentiality of being so. In his own words ''Unless we are born in a spiritual tradition, nothing spiritual is like to accrue to us. It is only through the linear descent from a spiritual saint that we can hope to have some kind of spiritual experience. We must have the strength of tradition ... (PGKL 225)

The strength of tradition was the first step of moral preparation. We shall presently see the details.

The first ancestor of Gurudev, traced on the records of genealogy, is Shri Haripant Ranade (about 1740 A.D.). This patriarch of Ranade family was in the fitness of the above theory, a great devotee of Lord Shri Rama. He had erected a temple of Shri Ramchandra at Jemsande of taluka Deogad, in Ratnagiri District.

Shri Haripant had two sons. The first was Shri. Krishnajipant and the second was Shri Shivarampant. As the current of time rolled on, the first son Krishnajipant went over to Karnatak side. He reached Ramdurg via Savanur and Nargund. And as the luck had arranged so, he became the adviser to the then Peshwas.

The future growth of the family-line was from this Krishnajipant. His only son Shri. Narayanrao gave birth to the great-grandfather of Gurudeo Ranade. He was the famous disciple of Shri. Chindambar Dixit of Murgod.

Shri Haripant was popularly known as Bapurao-mama Ranade. He was a personal adviser to the prince of Ramdurga from Bhave-family. He was also a banker to the Peshwas. It is he who built the temple of Shri Shiva Chidambar at Murgod, in Karnataka.

Shri Bapurao, the great grandfather of Gurudev who was once the banker of the Peshwas had later on stayed with the Chief of Ramadurg, as his Political adviser. Though he had wealth in abundance, he had no issue. Bapurao was also a great devotee of Shri Chindamber Swami the celebrated Saint of Murgod. Once when the Swami performed a great sacrifice Bapurao put his whole soul in it and tried his level best to make it grand success. Highly pleased by his devoted service, the *Swamiji* asked him to choose a boon. Bapurao prayed for a good son which was granted by the exhalted *Swamiji.* This son had two sons. The younger of them, Dattopant, was the father of Ramachandra. Owing to some differences, Sri Dattopant was required to leave Ramadurga and seek service in the then State of Jamakhandi.

Smt. Parvatibai, the second wife of Dattopant, was a very pious lady - She had no issue for twelve years, after the birth of her first daughter. That pained her a good deal. She got herself initiated by a local Saint-Sambhuling Swami, living in the neighbourhood, and as directed by him, she plunged herself in constant meditation on the Divine Name. No wonder, God was soon pleased with her intense penance and blessed her with the jewel of a son. However, at the time of delivery the mother could not bear the prolonged pangs of labour. All the family members were bewildered. But at the suggestion of an experienced servant of theirs, she was given the Tirth-holy water of *Sri Rameshwar.* When Smt. Parvatibai drank it her delivery became smooth and safe. In this way was born Ramachandra at about 10 A.M. on 3rd July 1886. The advent of a son sent a thrill of joy in the family. Thereupon the child was named Ramachandra as his birth was the outcome of the Grace of Sri Rameshwar.

Ramachandra was thus a Scion of Grace Divine. Another event that occured a few years later, fully confirms this conception. When Ramachandra was about four years old, his mother Smt. Parvatibai took him to her Guru, Saint Sambhuling Swami. She placed the child at his feet, prostrated herself before him and implored him to bless the child. The Swami looked at the child with steadfast gaze. A genuine feeling of love and reverence glistened in his eyes. It seemed that he had a glimpse of the future greatness of the child. Suddenly he remarked :

''This boy is a scion of Grace, mother ! He is budding Saint who has come down to bless the devotees. Let me pay myself homage to him.''

This prediction of the future saintly career of the boy by her Master, sent a thrill of joy in the mother's bosom. Tears of gratitude trickled down her cheeks. She respectfully bowed down to the Swamiji and returned home with the child. An unusual feeling of blessedness filled her soul. Immediately after her arrival, she gave the child a good bath, seated him on a raised seat, applied *kumkum* to his fore-head, placed a garland of flowers round his neck and washed his pretty feet with her tears of joy.

Ramachandra who was thus born of devotion, as it were, was nourished by devotion and was further brought up in the atmosphere of devotion by his devoted mother.

Further moral preparation was carried out at the hands of Gurudev's spiritual teacher, Shri Bhausaheb Maharaj of Umadi.

The modus operandi of the same we shall see in Gurudev's words, his commentary on the following Doha :

गुरू कुम्हार सिख कुम्भ है, गढ गढ कादै खोट ।
अन्तर हात सहार दै, बाहार वाहै चोट ॥

(Guru is potter and aspirant is the pot. Guru removes the defects of the pot by stroking it from outside, while supporting from inside with his hand.)

The analogy for the spiritual teacher is that of a potter, or a कुम्भकार A spiritual teacher performs for his disciple the same functions which a potter performs for his pot. In the first place, he takes away all the depressions and protuberances of his jar, and rounds off all its angularities. In the second place, he enlarges the potential vaccum of the pot, and gives it the shape and size he wills.

In a similar manner, a spiritual teacher takes away all the defects and deficiencies of his disciple's mind, enlarges his receptivity and makes of him a worthy disciple capable of performing the functions he wills.

Then, again, a kumbhakar gives continuous strokes to the pot from the outside, but gives it a constant and unfailing support from within. Similarly, in the midst of the calamities and misfortunes which might fall to the lot of his disciple, the spiritual teacher gives him internal and continuous support, and enables him to face boldly his trials and tribulations. Every misfortune, every calamity, has now a silver lining for him. The Sun of his Guru's grace shines through the edge of his misfortunes, though these for a while might darken the luminosity of his spiritual life''. (PGHL 336/337).

The above was a general statement. But how a spiritual teacher saves his disciples from his sins, defects and faults in particular and alongwith the autobiographical incidence in his life is described by Gurudev in his commentary on the poem by Kannada Saint Jagannanathdasa. ''In the first place, I shall begin with a song from Jagannathadasa who is well-known as a great philosopher-saint. To my mind these two persons, Nijagunasivayogi on the one hand, and Jagannathadasa on the other, stand out among great mystics of Karnataka as philophers also at the same time. Jagannathadasa is very famous for his Vedantic writings. But there is a particular story connected with his life, which is interesting. Jagannathadasa, in addition to being a great scholar was also a rich man. Vijayadasa, a man of saintly character, had once gone to his place and invited him for Prasada. Conscious of his scholarship, Jagannathadasa thought that he should not condescend to accept Vijayadasa's invition. So in order to excuse himself, he said, ''Sir, I suffer from stomach-ache whenever there is even the slightest delay in taking my food; so kindly excuse me, I cannot come.'' 'So be it,' said Vijayadasa, So Jagannathadasa did not go. But from that day onwards he began to suffer from acute pain in the stomach. Forty years of trouble and the agony of stomach-ache he experienced. He tried all sorts of remedies; but they were of no avail. He went to Tirupati, he went to Mantralaya. In Mantralaya he had a dream and he was directed in that dream to approach Vijayadasa whom he had offended. So he went to Vijayadasa, begged his pardon and implored him to make him whole. Vijayadasa told him that his proper teacher was Gopaladasa, and so he advised Jagannathadasa to go to Gopaladasa. Gopaladasa was a very young man, (Sannavanu ivanu), and he gave Jagannathadasa forty years from his own future life. That is the story. He initiated him and the present poem is written by Jagannathadasa in memory of or in invocation to Gopaladasa, even though he recognized the greatness of Vijayadasa also. Three things he enumerates in this poem. ''First, you saved me from my sins, defects and faults. Secondly, you forgave my sins and *apamrtyuvanu tadedi,* 'put off my premature death for a number of years' he says, 'by the grace of my spiritual teacher, (either Gopaladasa or Vijayadasa), I became not merely the first among the intellectuals but also the first among the spirituals''. ''You gave me

Vipulamati, 'plenty of wisdom'. 'got me recognised as a great philosopher by people who have gone through austerities,' *nipunaendeniside tapasigalindali.* You conferred on me spiritual illumination and made me a saint. Is there any limit to the obligations which you have conferred on me ?'' says Jagannathadasa to Gopaladasa. Of course, he has had in his mind Vijayadasa also, because Vijayadasa had directed him to Gopaladasa. The same thing which is said about Gopaladasa might, *mutatis mutandis,* be applied to Vijayadasa also. And finally, Jagannathadasa tells us in a spirituo-socialistic mood, ''it is not enough for you to confer obligations on me and to rid me of my sins and defects and faults; no, you must confer the same obligations upon the society. Just as you have forgiven my sins and my defects, you must also forgive the sins of the whole of the society. It is only then that you are entitled to be called a great saint : *sakala prapannara salaho modadi,* 'please save with gladness all who surrender themselves to you'. With great gladness you should graciously confer your obligations upon those who seek your help. ''Jagannathadasa has appealed to me very much because he is a great Vedantist, has a very good command over Sanskrit vocabulary like Nijagunasivayogi, and has written very good works which can please and satisfy a philosopher-mystic. He appeals to me most for another reason. Jagannathadasa, as we have noticed already, refused to take Prasada and as a consequence suffered heavily from physical illness. But he went in submission to Vijayadasa by whose grace he recovered completely and was blessed with a long life. All this happened also in the case of present writer, who having refused to take Prasada, had to pay a severe penalty, when a serious illness overtook him on 5th Jan. 1909. But through his implict faith in his teacher and complete surrender to him, he recovered and had the good fortune of being assured of long life. (PGKL 95/97)

As regards warding off of death, similar incidence occured in Gurudev's life, when he was only twenty-three. He was a sudden victim of a serious brain tuberculosis known in medical terminology as 'Cerebral Pthysis.' Because the young Gurudev was very much liked and admired by all the European Professors at the Deccan College owing to his extraordinary intellectual capacities, they arranged to get him examined by specialized and expert medical doctors at the European Hospital, and even had made arrangements for his stay and treatment there.

But, young Ramchandra, whose heart was deeply embedded in the Divine Name and his Spiritual Master, did not agree with their request, nor did he comply with their proposal to stay at the European Hospital for treatment. Thereafter he shifted his residence from Deccan College Hostels to the rented rooms in the city of Poona at the Wada or a big house of Shri Godbole. There he took the Ayurvedic treatment of Maharshi Annasaheb Patwardhan and Shri Balashastry Lagvankar.

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> *We should not determine what God's will ought to be. However we can have a peep into it, and we have to pray to God for that. There are hints thrown as regards future events. We have to share in the power which governs the world. To experience that power and to participate in it is the sole purpose of spiritual life.*
>
> *- Gurudeo Ranade*

(Continued from last issue)

Śaṅkarācārya's Pañcīkaraṇa

(४)

अध्यारोपापवादाभ्यां निष्प्रपंचं प्रपंच्यते ॥४॥

Translation :- Brahman that is devoid of the expanse of the empirical universe is to be explained by the method of Superimposition and (its) Negation (4)

Explanation : - Really speaking Brahman is the only reality while the world is mere apperance. But ignorant people think that the world is real. In order to enlighten such people, Monism-alone has devised the scheme of superimposition(adhyāropa, adhyāsa) and its, Negation (apavāda), with an illustrative example of Rope-snake (rajju-sarpa). In dim light a rope fallen on the ground, if not known, a rope appears like a snake. Here due to ignorance of the rope, a snake is superimposed on the rope. And the snake becomes false, when the rope is apprehended. In like manner, if the real Brahman is not known, there appears the world on it, i.e., through ignorance world is superimposed on Brahman. This is what is called Adhyāropa. And when this Superimposition is denied / negated (apavāda), the underlying Brahman is known.

The general nature of Superimposition and its Negation is thus explained :- Brahman as the reality is called vastu, the existing thing. Anything other than Brahman like ajnāna / avidyā (ignorance) is [10]avastu (non-existent). Now Brahman is not avastu; still the avastu is superimposed on [11]vastu; this is Superimposition.

Now a person who comes to know the rope says that the snake has no existence apart from the rope. To say then that the snake appearing on rope is of the nature of rope only - is the negation of the Superimposition of snake on the rope. Likewise to say that the world has no independent existence apart from Brahman or to say that the world is of the nature of Brahman is the negation of the Superimposition[12] of world on Brahman.

In case of Superimposition, the following point is to be noted :- Monism alone gives the following details of the superimposition :- Brahman is the only reality. Somehow Ignorance (ajnāna) becomes an upādhi of Brahman. Upādhi is that due to which some other thing appears to be limited or due to which some other thing appears to be different in nature. e.g. Due to the upādhi of jars space appears to be limited as jar-space (ghaṭākāśa). Here jars appear to limit the space. Again, if red flower is placed near a white crystal, the crystal appears to be red. Here the upādhi of red flower make the crystal look red, though it is originally white.

Now the ignorance which becomes the upādhi of Brahman possesses three qualities namely Sattva, Rajas and Tamas. It is beginningless, indescribable with the words 'existent, non-existent or both' and is terminable[13] by knowledge.

Further, this Ignorance can be looked at from two points of views namely Totality (samaṣṭi) and singularity (vyaṣṭi). In ignorance - totality, the quality Sattva is predominant; and when it becomes the upādhi of Brahman which is pure consciousness (śuddha cit), the latter is called Īśvara (ईश्वर) who is taken to be the cause of the world, and his upádhi namely Ignorance - totality is said to be the causal Body.

In Ignorance-singularity, defiled Sattva is dominant and when it becomes the upādhi of pure consciousness, the latter is called Prājna, and his upādhi namely ignorance-singularity is called Casual Body.

The Ignorance has two powers namely power of concealment (āvaraṇa śakti) and power of projection (vikṣepa śakti). Ignorance after concealing Brahman with its concealing-power projects the universe on Brahman, by means of its projecting-power. Now, from underlying Brahman associated with ignorance with projecting power comes out space (Ākāśa), Air (vāyu) from space, Fire (Tejas) from Air, Water from Fire, and earth from water. All these five space etc. are the subtle elements. The ajnāna is with the quality of Tamas as predominant; yet there are Sattva and Rajas in it. Then from the parts of Sattva in five subtle elements, there arise five senses of knowledge, mind and intellect. From the parts of Rajas, there arise five organs of action and five Vital breaths. Now these seventeen elements, namely five senses of knowledge, five organs of action, five vital airs, mind and intellect constitute subtle bodies. These subtle bodies also become the upādhi of consciousness. Now the pure consciousness with the upādhi of totality subtle bodies is called Hiraṇyagarbha or Sutrātmā, and the consciousness with the upādhi of singularity of subtle bodies is called Taijasa (self).

As seen above, from the five subtle elements there spring up gross elements from whose mixture arise all gross things including gross (sthūla) bodies. These gross bodies also become the upādhi of pure consciousness. The consciousness with the upādhi of totality of gross bodies is called Virāṭ, while cosciousness with the upādhi of singularity of gross bodies is called Viśva.

Thus superimposition of both microcosm and macroism on Brahman[13-A] is complete.

Now Apavāda is this :- In case of Rope-snake, to know that the snake is of the nature of rope is the Negation. So also to understand that the avastu like ignorance has no independent[14] existence apart from vastu, to know that the universe has no existence apart from Brahman and that the universe is of the nature of Brahman is the apavāda i.e. Negation of the Superimposition.

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In the above mentioned process of Superimposition, three parts can be separately marked the Causal portion, the subtle portion, and the gross portion. And underlying all these three, there is Brahman, the pure consciousness. Now all these three parts are identified with the three moras / parts of the letter Om/Oṅkāra. The letter, as pointed out by Maṇḍukya Upaniṣad, stands for both the ultimate reality Brahman / Ātman, and also for the universe with three parts superimposed[15] on Brahman.

Now the Om is said to have three moras namely Akāra, Ukāra and Makāra. Now the three parts of superimposition mentioned above are identified with three moras of Om, in the sections that follow.

(५)

ओम् । पंचीकृत महाभूतानि तत्कार्यं सर्वं विराइ इत्युच्यते । एतत् स्थूलशरीरमात्मनः । इंद्रियैरर्थोपलाब्धिर्जागरितम् । एतदुभयाभिमान्यात्मां विश्वः । एतत् त्रयमकारः ॥५॥

Translation :- Om, (Its first mora namely Akāra is to be identified with the gross portion of the Superimposition). The gross / great elements produced by the Five fold Combination (and) their effects - all this (together) is called Virāṭ. This (Virāṭ) is the gross body of Ātman. When there are apprehen-

sions of (externa) objects, with the help of the senses, there is the waking condition. The self that has the sense of egoism over these two (namely) gross body and the waking condition) is called Viśva. (Now) this triad (namely the gross body, the waking condition and Viśva) is identical with Akāra (the first mora of Om)(5).

Explanation :- In order to understand this passage, we have to turn to the process of Superimposition wherein three bodies namely Causal, Subtle and Gross appear both in Macrocosm and Microcosm. The following table gives the details.

Body	State	Name given to consciousness i.e. Brahman/Ātman
	(A)	
From view-point of totality (Samaṣti), Macrocosm.		
1) Causal	Sleep	Īśvara
2) Subtle	Dream	Hiraṇyagarbha/Sutrātmā
3) Gross	Waking	Viraṭ / Vaiśvānara
	(B)	
From view-point of Singularity (vyaṣti), Microcosm		
1) Causal	Sleep	Prājna
2) Subtle	Dream	Taijasa
3) Gross	Waking	Viśva

The whole gross cosmos formed by five gross/great elements is considered to be the gross body of consciousness/ Brahman/Atman. This here called Virat. The self that is said to have the gross body is also called Virat.

The Microcosm (piṇḍa), there is a gross body. This is the gross body of the self who is called Viśva. Here the soul apprehends external things by means of senses of knowledge. This is the waking condition. In this waking condition the soul

Viśva has the sense of egoism over the gross body and the waking condition and hence he says, "This is my body. I am body. I am awake at this time. In my waking condition I see the outer world", and so on.

All these three namely the gross body, the waking condition and the self having egoism over the former two are here identified with Akāra, the first mora of Om.

(६)

अपंचीकृत–पंचमहाभूतानि पंच तन्मात्राणि । तत्कार्यंच पंच प्राणा : दशेंद्रियाशि मनो बुद्धिश्चेति सदशकं लिंग भौतिकं हिरण्यगर्भ इत्युच्यते । एतत् सूक्ष्मशरीर मात्मनः । करणेषूप संहृतेषु जागरितसंस्कारजः प्रत्ययः सविषयः स्वप्न इत्युच्यते । तदुभयाभिमान्यात्मा तैजसः । एतत् त्रयमुकारः ॥ (६)

Translation :- Five subtle elements are those from which the five great / gross elements have not (yet) been formed by the process of Five fold continuation. The products of these (five subtle elements) are five vital airs, ten sense-organs, mind and intellect. (The five vital airs, ten sense-organs, mind and intellect together form) the elemental subtle body consisting of a group of seventeen elements; this subtle body is called Hiraṇyagarbha. This subtle body becomes the body of the self/ consciousness. When the (Ten) sense-organs are withdrawn (i.e. when their activities with external things cease), that state where there is cogniton/apprehension born from impressions derived during the waking condition and where there are objects (of cognition) is called dream. The soul that has the sense of egoism over these two (namely the subtle body and the dream) is called Taijasa. This triad (namely the subtle body, dream and Taijasa) is the same as the Ukāra (the second mora of Om)(6).

Explanation :- Five subtle elements are those which as yet have not undergone the process of Five fold Combination. Hence they are often called apañcīkṛta.

The products of the five subtle elements are five vital airs, ten sense organs, mind and intellect (see the details of Superimposition given under Section 4 above). The five vital airs are prāṇa, Udāna, Samāna, Vyāna and Apāna. Ten sense organs consist of five senses of knowledge and five organs of action. Five senses of knowledge are eyes, ears, nose, skin and tongue. Five organs of action are hands, feet, speech, anus, and organ of creation. Mind is that which indulge[16] in thoughts. Intellect is of the nature [17] of determination or decision.

The subtle body being unconscious (jaḍa, acetana) is elemental. It is formed by a group of seventeen elements namely five vital airs, five senses of knowledge, five organs of action, mind and intellect. It is called Liṅga or Sūkṣma. This subtle body is called Hiraṇyagarbha here, in the macrocosm. And this is said to be the subtle body of consciousness/Brahman/Ātman who is called Hiraṇyagarbha or Sūtrātmā.

In microcosm, there is a subtle body. This is the subtle body of the self who is called Taijasa. These two function in the Dream condition. When the ten sense-organs are not functioning i.e. when the waking state is over, there is this dream state. Yet mind and intellect are functioning in the state of dream. In dream there is knowledge of objects. The dream-objects are often affected by the impressions on the mind during waking condition. In Marathi, there is a saying whatever is in mind appears[18] in dream. In this dream condition, the Taijasa self is the knower. And so when he awakes he says', I saw many things in my dream. I was flying in the air. I became a minister in my dream, and so on. Thus he has a sense of egoism over the subtle body and the dream.

Now all these three namely the subtle body, the state of dream, and the self having the sense of egoism over the former two is identical with Ukāra the second mora of Om.

NOTES

10 वस्तु सच्चिदानंद -अनंत-अद्वयं ब्रह्म / अज्ञान-आदि-सकल-जड-समूह: अवस्तु । (वेदांतसार)

11 असर्पभूतायां रज्जवौ सर्पारोपवद वस्तुनि अवस्त्वारोप:अध्यारोप: । (वेदांतसार); वस्तुन्यवस्त्व रोपोय: सोऽध्यारोप इतीर्यति । असर्पभूते रज्ज्वादौ सर्प त्वारोपणं यंथा ॥ (सर्वविदांतसिद्धांतसार संग्रह, २९७)

12 अपवादोनाम रज्जुविवर्तस्य, सर्पस्य रज्जुमात्रत्ववद् वस्तुविवर्तस्य अवस्तुत: अज्ञानादे: प्रपंचस्य वस्तुमानत्वम् । (वेदांतसार); विवर्तस्यास्य जगत: सन्मात्रत्वेन दर्शनम् । अपवाद इति प्राहुरद्वैत-ब्रह्म-दर्शित: ॥ (सर्वविदांतसिद्धानासारसंग्रह, ६२०)

13 अज्ञानं तु सदसद्भ्यांनिर्वचनीयं / त्रिगुणात्मकं ज्ञानविरोधि । (वेदांतसार)

13-A All the details of superimposition are briefly described in sections S-7 of this text.

14 अपवादो नाम रज्जुविवर्तस्य सर्पस्य रज्जुमात्रत्ववद् वस्तुविवर्तस्य अवस्तुन: अज्ञानादे: प्रपंचस्य वस्तुमात्रत्वम् । (वेदांतसार)

15 ओमित्येतदक्षरम् । इदं सर्व तस्योपव्याख्यानम् । भूतं भवद् भविष्यद् इति सर्व ॐकार एव । मच्चान्यत्/त्रिकालातीतं तद्योंकार एक । सर्वं ह्येतद् ब्रह्म । (मांड्क्य उपनिषद्, १-२)

16 संकल्पविकल्पात्मकं मन: ।

17 निश्चयात्मिका बुद्धि: ।

18 जे मनी ते स्वप्नी.

(To be Continued)

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Sangli - 416 415

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> *When pained at the sight of the peoples' distress (and when it is not in our hands to relieve their suffering), the only way open to us is to pray God. One should resort to meditation at such times. That the meditation be of high quality is not in our hands though its duration is. However, we have with us the criteria of the efficacy of meditation. One can judge the value of meditation by the bliss obtained from meditation. It is immaterial whether meditation is carried on for horses together or just for a few minutes.*
>
> *- Gurudeo Ranade*

Activities of A.C.P.R.

Quarterly Report for the period ending 30-12-2003

1) The following Lectures took place during the 2nd Lecture series hold by A.C.P.R. from 27.9.2003 to 18.10.2003.

Date	Guest	Lecturer	Topic
04-10-03.	Shri. Ramesh Jangal, Asst. Exe. Eng. P.W.D.Belgaum.	Mr. S.C. Dalwai, Retd. Addl. Comm. Commercial Tax, Bangalore.	Shri Nijguna Shivyogigala Kaivalya Padtti Part-1
11-10-03	Shri S.S. Nagarale Judge, Family Court, Bgm.	-do-	-do- Part-2
18-10-03	Shri M.N.P.S. Rachoti Mahaswamiji	Prof. L.V. Patil, S.S. Arts College, & T.P. Science Inst. SNK.	Sharan Sahityadalli Samajik Andolan

2) Lecture of Shri H.H. Shankara Bharati of Yedatore was held on 2-11-2003. He spoke on Relevance of 'Advaita Sidhanta' in modern days.

3) Bangalore Education Centre, Krishnamurti Foundation India and J. Krishnamurti Study Circle, Belgaum had organised 'Kannada - Marathi' Gathering from Dec. 19 to 21 Dec. 03. Theme of the gathering was 'Conflict in Daily Life'.

I) We welcome following new subscribers to Pathway to God.

(1) Dr. D. Sinnappa, Bangalore (2) Sri Anand Kulkarni, Dharwad (3) Sri R.B. Kulkarni, Dharwad (4) Sri Rameshrao Hattangadi, Hubli (5) Sri Uday Desai, Dharwad (6) Prof. L.V. Patil, Sankeshwar (7) Smt. K.L. Padmini, Sirigeri (8) Miss. L.S. Haradgatti, Belgaum(9) Sri P.S. Bhende, Dharwad (10) Sri Sheshreddi Mangannawar, Dharwad(11)) Dr. F.B. Kundgol,Shirol (12) Sri Rajendra A. Kalagi, Belgaum(13) Sri G.S. Kallapur, Hubli (14) Sri C.S. Cowlagi, Mumbai (15) Sri A.R. Doddihal, Pune (16) Sri S.S. Patil, Bijapur(17) Dr. Manish S. Kulkarni, Pune (18) Sri Anil B. Ghaisas, Thane(19) Sri Ajit M. Joshi, Kolhapur (20) Sri Chatar Singh, New Delhi (21) Sri Shankar V. Tigadi, Belgaum (22) Sri B.R. More, Belgaum (23) Sri Mahadev P. Gadad, Belgaum (24) Sri Mulwadmath A.G.,Belgaum. (25) Sri Bhima Shankar Misse, Hubli.

(75/- each) TOTAL Rs. 1875/-

II) We thank following donors :

1) Dr. Satish Inamdar, J.K. Fojndation, Bangalore	1000/-
2) Shri Ajit S. Kulkarni, Sankeshwar	1001/-
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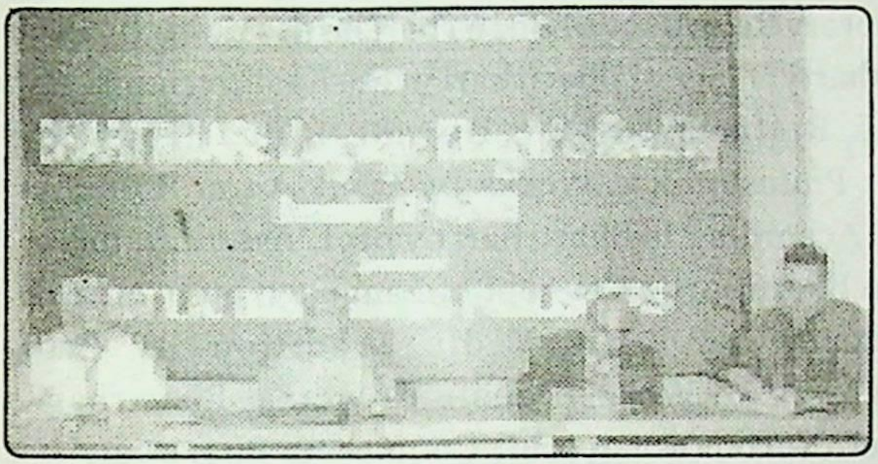
- M.B. Zirali
Secretary, A.C.P.R.

Centenary Celebrations Culminate in the International Seminar on *Bhartrhari*



The year-long Centenary Celebrations (1903-2003) of Motilal Banarsidass Publishers culminated in an International Seminar on *BHARTRHARI : Language, Thought and Reality* at India International Centre, New Delhi from 12 to 14 December 2003. Dr. L.M. Singhvi was the Chief Guest and Dr. Sanjay Paswan was the Guest of Honour. The seminar began with an invocation and lighting of lamp and welcome address by Shri N.P. Jain, Dr. Kapila Vatsyayan delivered the Presidential Address, and **Prof. V.N. Jha**, the convener of the seminar, delivered the key-note address.

The seminar was of great academic interest as it involved the participation of a galaxy of established scholars in the field. A total of eight academic sessions were held with a different chairperson for each session. n each session, upto four papers were presented followed by a lively and interesting question-answer programme and discussion. Various aspects of the thought and contribution of Bharthrhari were brought to light, comparisions made and unexplored areas focussed on. The depth of his thought and the vastness of his contribution were duly appreciated and highlighted. Papers on various topics were presented : Attitudes of Patanjali and Bhartrhari by **Prof. George Cardona**; Bhartrhari as a Cognitive Linguist by **Prof. J.E.M. Houben**; Bhartrhari's Concept of Time by **Prof. P. Filliozat**; Changing Approaches to Language in Indian Schools of Thought *viz - a-vis* Bhartrhari's *Vakyapadiya* by **Prof. Karunasindhu Das**; On Bhartrharis Relation between Language and Thought by **Prof. Tandra Patnaik**; Bhartrhari on the Concept of Language by

Prof. Kadambini Priyamvada; Revisiting the Sistas of Bhartrhari by Prof. Madhav M. Deshpande; The Syntax of Classical Sanskrit and Bhartrhari's View on Unex-pressed Karakas by Prof. Brendan Gillon; Contemporary Relevance of Bhartrhari on the Cases by Prof. Arindam Chakrabarty; Place of Bhartrhari in the Kashmirian Shaiva Advaita by Prof. Raffaele Torella; Dhvani in Bhartrhari and Abhinavagupta's Philosophical Works by Prof. Anna Radichhi; Vedas Revelation According to Bhartrhari by prof. Ashok Aklujkar; Concentrating on Bhartrhari's Concept of Language by prof. K.D. Tripathi; Bhartrhari and His Vedic Tradition by Prof. JohannesBronkhorst; All Words Denote Universal Bhartrhari's Approach by Prof. Yoshie Kobayashi; Comparing Bhartrhari and Humboldt by Prof. Ana Agud; Concept of Language in Bhartrhari in Comparison with Heidegger; Some Aspects on the Notion of Sadhana in Bhartrhari's Linguistic Theory & Epistemology by Prof. Vincenzo Vergiani; On Bhartrhari's Notion of Samarthya by Prof. Hideyo Ogawa; Bhartrhari's Concept of Language with Special Reference to His Influence on Bhattoji Diksita by Prof. Noriyuki Kudo; Vak as Pratyavamarsa-Bhartrhari from Abhinavan Perspective by Prof. Navjivan Rastogi; Vidya Avidya by Dr. Vladimir P. Ivanov; The Conception of Linga in *Vakyapadiya* II. 13 by Fernando Tola and Carmen Dragonetti. All the articles will be published in the form of a book in due course of time.

In the valedictory function Prof. Torella, Prof. Cardona and others expressed their impressions and experiences of the seminar. Dr. Mithilesh Chaturvedi presented a summary of all the papers which were presented in the seminar. Another highlight of the event was the felicitation of Prof. G.C. Pande, Prof. C.D. Sharma and Prof. Somraj Gupta as the outstanding authors of the Publishing House. The function concluded with a vote of thanks by Shri A.P.N. Pankaj. Dr. Kanshi Ram was the co-convener. Dr. Rachna Sharma, who looked after hospitality and related matters, did a wonderful job as co-ordinator. Her contribution was appreciated by one and all.

In nutshell, it was an interesting, rewarding and educating experience, rich in more ways than one.

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- Prof. N. R. Deshpande

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